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Secular Thought.

*A Monthly Journal of Rational Criticism
In Politics, Science, and Religion.*

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J. S. ELLIS, EDITOR.

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cerns claim our earnest attention.
2. That Reason, aided by Experience, is
the best guide for human conduct.
3. That to endeavor to promote the indi-
vidual and general well-being of society to
the best of our ability, is our highest and
immediate duty.
4. That the only means upon which we
can rely for the accomplishment of this ob-
ject is Human effort, based upon knowledge
and justice.
5. That conduct should be judged by its
results only—what conduces to the genera
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SPURGEON ON SUNDAY LAWS.

—:O:—

"I am ashamed of some Christians because they have so much dependence on Parliament and the law of the land. Much good may Parliament ever do to true religion, except by mistake. As to getting the law of the land to touch our religion, we earnestly cry 'Hands off, leave us alone!' Your Sunday bills and all other forms of Act-of-Parliament religion seem to me to be all wrong. Give us a fair field and no favor, and our faith has no cause to fear. Christ wants no help from Caesar. Let our members of Parliament repent of the bribery and corruption so rife in their own midst before they set up to be protectors of the religion of our Lord Jesus. I should be afraid to borrow help from Government; it would look to me as if I rested on an arm of flesh, instead of depending on the living God. Let the Lord's Day be respected by all means, and may the day soon come when every shop shall be closed on the Sabbath, but let it be by the force of conviction, and not by the force of the policeman; let true religion triumph by the power of God in men's hearts, and not by the power of fines and punishments."



THE MORAL EXCEPTIONS.

—:O:—

BY AUSTIN BIERBOWER.

—:O:—

THERE is a theoretical code of morals and a working one. The general principles which are accepted by all are not practised by any. They require one to be too good, if, indeed, it is good to neglect our interests for general rules. The variety of men's circumstances makes generalizations for their conduct impracticable. All say we should not lie, and yet all lie. Uniform truthfulness is not thought best in practical

life. There are social lies, lies to protect reputation, lies to conceal military plans, and other lies in which people indulge with general approval. Men are incapable of living up to the standard of strict truthfulness which they so easily profess. A general violation of the Decalogue prevails and of all other moral standards by people who approve them and profess to adopt them. While one is willing that all others be truthful, he does not mean to be so himself; and when one is generally truthful he does not mean to be always so. The exceptions he reserves for his special requirements.

Morality cannot be formulated in universal rules. Modifications are needed to render all rules serviceable. Our ethical principles need reforming. Among men's rights is the right to lie, and to do so without compromising their virtue. Virtue itself may include some lying. The truthful man is not always truthful, and one doing right must sometimes lie to do so. Goodness is maintained by occasional badness.

This is true of all vices. We think it wrong to kill; yet in formulating a principle against killing we make many exceptions. In self-defence, in punishing crime and in war we provide for violations. The universal rule is modified to be made practicable. No general principles of morality are quite adequate for ordinary purposes. The law of morality includes both the rule and the exception. While it forbids killing it requires it in rare cases; and it is important to observe these cases as well as the general law. We cannot set out any principle which will always apply. Whatever is adopted must be occasionally violated in the interest of morality itself. People take goodness in their own hands and fix for themselves its limits. Always to observe the same rules is to injure one's self and others, which itself is immoral. Goodness requires judgment in being good; and the Ten Commandments must be applied with moderation.

The rules of purity, likewise, which all adopt, are relaxed by all in their application. Men are not always good in those things in which they are generally good. Nor do they think themselves bad, or lose self-respect, because they are not invariably pure; or, rather, they think themselves substantially pure if they are measurably so. The occasional offender against virtue thinks himself virtuous. As long as some are much worse than he, he does not think himself very bad.

Since, then, men live lives full of exceptions, practising vices

when having most virtues, and occasionally indulging in sins from which they are generally free, should we not recognize and prepare for this partial goodness? By professing the impossible, and attempting it, we get less results than by a more practical course. Professing the rule in public and indulging the exceptions on the sly, the better class are vitiated by the inflexibility of their principles, and become hypocrites instead of purists. Only the dissolute, who make no claim to virtue, now admit their impurity, and so are sincere. Professing no higher morality than they practise, they feel no shame for their life. Those who patronize gaming tables and brothels think their life natural and harmless. They do not think they are sinners, though they sometimes sin. Good at other times and in other respects, they possess virtues which the more rigid seldom have. They are commonly kind, candid, helpful, generous and honest. They are rarely hypocritical or intolerant. They are more truthful than the more scrupulous, not because they have nothing to conceal, but because they do not care to conceal it. They exhibit their vices along with their virtues, and are without affectation. Their lives are not in conflict with their pretensions, and they feel no contradiction between their conscience and their conduct. Their view of morality is one which they can put in practice. No sense of perpetual wrong demoralizes them. Their satisfaction with their moral condition is itself worth something, even though they are not right. To be wrong and follow conscience is not as bad as to be wrong and violate it. Practical men generally make a compromise between duty and interest. Believing that both are right, and that both cannot be observed, they hold that to compromise is the best they can do. Many who break some moral rule, or occasionally break all, thus claim the best moral results.

The good, as well as those who pretend to no goodness, should recognize the morality that is associated with immorality, or with the occasional departure from the general ethical rules. The exceptions should not be a matter of privacy only, done with self-condemnation. We should do more for the morality of bad men, since all are in this class to some extent. Those who violate the virtues should not be made a class by themselves, to be stigmatized as sinners, or ostracized from our respect. Many of them are generally good. Occasional lapses should not put one on the wrong side, especially

when the good are sometimes not good, or not very good. The line between the good and the bad is too sharply drawn in theory when it is hardly seen in practice. Most good people are got on the bad side, and those who are thought good are often bad enough to be on the other side. This comes from not adjusting the standards of morality. With an impossible rule we must all be bad ; and the good must have a goodness which is itself partly bad. The standard should contain a place for violation, and recognize a goodness that is not complete goodness. Men may be good notwithstanding they are bad ; or, rather, the inevitable departures from the moral standard should not be held decisive of character. To be good in general ought to be enough ; and there ought to be a conception of goodness which acknowledges this. Instead of habitually attempting the impossible, we should have an ideal that we can attain, and get some satisfaction in our goodness instead of perpetual disappointment.

ANOTHER PROFESSIONAL PROPHET.

:O:
BY B. F. UNDERWOOD.

A PROPHET, a professional prophet in New York, who issues a bulletin every year and who declared in 1906 that the United States and Japan would go to war and that the former, victorious, would ride the high seas, peace dictator of the world, is out, now, with predictions of dire disasters for 1908. If his latest prophecies prove true, he will not disturb the minds of nervous people with another annual bulletin, for his latest forecast includes the destruction of the world. He announces that in December next year, when the people are in their places of worship "a great sign will appear in the sky" and in the twinkling of an eye the world will come to an end. Just how is not stated, but it will be a sudden and a fearful termination of all things earthly. Earlier in the year nations will be at war, the great mountains of the world will tumble and fall and the rivers will dry up. Boston will sink into the sea and New York will be burned. There will be great financial distress and Uncle Sam's treasury will be empty.

All these events are foreseen by the New York seer whose business it is to peer into the future and to announce to an ig-

norant and heedless world the terrible calamities and catastrophes to which it is doomed.

As is usual when such predictions are announced, it is said that some of this author's previous predictions have been "quite remarkable," the inference being that having made prophecies hitherto which have been fulfilled, those now published are entitled to serious consideration.

Such predictions would be quite harmless if there were not many people steeped to the eyelids in credulity and superstition, ready to believe, to an extent sufficient to excite apprehension, the statements of anybody who makes claim to inspired or superhuman knowledge or occult sources of information regarding things human or divine.

Those who are acquainted with the methods of science, who recognize law and causation in the natural world, with the necessary limitations of the human mind, and who have some knowledge of the history of prophesying and fortune-telling, are not troubled with such silly proclamations as the one just issued by the New York humbug. Such persons know that predictions in regard to the future, to be of any value, must be founded upon knowledge of the past, acquaintance with the operations of nature and familiarity with the sequent order of phenomena.

A man of science attempts to predict the future only when he has data upon which to base his calculations. When a "prophet" of the type mentioned in this article makes predictions about the future, the predictions will always reveal their author's ignorance in proportion to their definiteness, particularity and the circumstantiality of the events predicted. This has always been the case with astrologers, fortune-tellers, soothsayers, and all pretenders of this kind. They are safe only when their past predictions are not remembered and carefully scrutinized.

Intelligent persons in this age ought to be ashamed to be imposed upon by ignorant prophets of the end of the world, or of other disasters, who have no other foundations for their predictions than egotism, conceit and a disordered imagination. These predictions and the state of mind receptive of them are "survivals" from ages in which superstition passed for knowledge and men did not distinguish between fact and fancy, argument and assertion, demonstration and dogmatism.

CHRISTIAN HONESTY — AND LOGIC.

BY G. W. FOOTE, ESQ. LONDON. "FREETHINKER."

HERDER, the great German historian, said that Christian veracity deserved to rank with Punic faith. This was the lesson he derived from a study of ecclesiastical history and religious controversy. The phrase was a fine one, and it stuck. But what a pity it was that a companion phrase was not designed to express the value of Christian logic.

No one should be surprised that dishonesty and stupidity go together. There is a common impression that rogues are very clever, but this is a great mistake. Rogues are sometimes clever in a certain sense, but their cleverness is generally nothing but cunning. The brains that go to the making of a big promoter of shady companies—say a Whitaker Wright—are nothing to the brains that go to the making of a great scientist like Darwin, or a great engineer like Baker, who built the Forth Bridge and dammed the Nile.

The dishonesty of the Christian clergy, and the stupidity of their arguments, will astonish no student of history or of human nature. Clearness of intellect is an indispensable element of moral elevation. A certain veridity of mind is necessary to probity of character. Those who are in a mental muddle are very likely to be in a moral muddle. The men and women who are kind and helpful to those around them (not professionally, or ostentatiously, but in the common course of life), and whom others instinctively rely upon in emergencies and trials, are pretty sure to be persons of superior intellectual power. They may be educated or uneducated—that is an accident, but they perceive and reflect instead of moving in mist and uncertainty. One of the highest virtues is well called *consideration*; consideration for others is the essence of humanity; and the very word implies *thought* as well as *feeling*.

Freethinkers are frequently struck by the fact that Christian controversialists are unable to see the real points of an argument. They often assume that these people are simply dodging the issue, but the truth is that they are generally quite incapable of seeing it. Christian leaders, of course, are sometimes deliberately dishonest; either for business reasons or out of professional pride.

These reflections are a natural introduction to what we have to say this week on the alleged conversion of John Stuart Mill. We dealt last week, in "Acid Drops," with the Bishop of Durham's extraordinary statement that Mill "died a believer," and the still more extraordinary "authority" he alleged. It will be remembered that the Bishop, being challenged, gave the name of the late Dr. Gurney, who attended Mill in his last illness, and added: "Intimate friends of my family then resident there were told by him when Mill had passed away that, in his full conviction, Mill died a believer." This is publicly said for the first time thirty-four years after the event! The Bishop did not know Dr. Gurney. The statement is that Dr. Gurney told certain persons, who told certain members of the Bishop's family, who told the Bishop, who tells the world. Roundabout hearsay like this is advanced as decisive evidence—after a lapse of thirty-four years, when all the links, except the Bishop himself, are probably dead! Really it is childish. Yet the Bishop talks solemnly, people listen to him solemnly and newspapers report him solemnly. The whole thing shows the solemn ineptitude that Christianity engenders—or fosters if it does not produce.

Even a comparatively sober paper like the *Christian World*, came out with the following paragraph:

"Readers of John Stuart Mill's latest essays know how singularly his mind had mellowed in the Christian sense from the crude, cold scepticism in which he had been brought up from infancy. It was obvious from his own words that he was 'not far from the Kingdom of God.' The Bishop of Durham has recently stated that he knew on private authority, that Mill died a Christian believer. Pressed for his authority for this statement, Dr. Moule explains that the late Dr. Gurney, of Nice, who attended Mill in his last illness, was the source of his information. Dr. Gurney, who was thoroughly trustworthy, was convinced that Mill died a believer, and said so at the time to intimate friends of Dr. Moule's family then resident in Nice. There is no doubt that John Stuart Mill was of a beautifully Christian spirit, and that is surely the main thing—and it is more than possible that increasing light came to his mind in his last days. That is the most that can fairly be said, for it is hardly wise—on what, after all, is mere hearsay evidence—to imply that Mill came round to the 'orthodox' position."

We pass over the cant about *mellowing*, and *crude, cold scepticism*, and *beautifully Christian spirit*. This is only the ordinary assumption of the Christites of their immeasurable

superiority to non-Christians ; an assumption which is refuted by criminal statistics as well as by common experience. Our point is, that the *Christian World*, while clearly perceiving that Dr. Moule's "evidence" is "mere hearsay," does its best, by insinuation and innuendo, to give it a fictitious importance. The Bishop is mildly reprov'd, and then invited in to tea—with his convert.

The *Christian World* appears to be aware that Mill did not "come round to the orthodox position." The idea that he did so is perfectly absurd to those acquainted with the facts. Dr. Gurney may be dismissed. He said not a word about any change of opinion in the account he wrote of Mill's last hours, which was published in the *Daily News* of May 12, 1873. Mill's step-daughter, Miss Helen Taylor, who was with him at his death, published the manuscripts of his "Autobiography" and the "Three Essays on Religion" without suggesting that they did not represent his final views ; and we have Mill's word for it that she was his intellectual help-mate after the death of her mother. Now the "Autobiography" (p. 239) contains this striking passage:

"I am now convinced, that no great improvements in the lot of mankind are possible until a great change takes place in the fundamental constitution of their modes of thought. The old opinions in religion, morals, and politics, are so much discredited in the more intellectual minds as to have lost the greater part of their efficacy for good, while they have still life enough in them to be a powerful obstacle to the growing up of any better opinions on those subjects. When the philosophic minds of the world can no longer believe its religion, or can only believe it with modifications amounting to an essential change of its character, a transitional period commences, of weak convictions, paralyzed intellects, and growing laxity of principle, which cannot terminate until a renovation has been effected in the basis of their belief, leading to the evolution of some faith, whether religious or merely human, which they can really believe : and when things are in this state, all thinking or writing which does not tend to promote such a renovation is of very little value beyond the moment."

Anyone who could read that passage, and then listen to chatter about Mill's dying a believer, is past praying for.

We will now take the testimony of Professor Bain—Mill's old friend and collaborator, who wrote a book upon him in 1882 :

"We may call his aspirations and hopes for a bright future to the race, a religion of humanity. To hold up an ideal that involves no contradictions to our knowledge, to inspire and elate the mind, oppressed by the dulness and hardships of the present life,—will be accepted by many as comfort of the spiritual kind, the real analogue of religion. And something of this effect is undoubtedly produced by Mill's later writing. With all this, however, the fact remains, that in everything characteristic of the creed of Christendom, he was a thorough-going negationist. He admitted neither its truth nor its utility."

We are not discussing, mark, whether Mill had any leanings towards a modified Theism. Dr. Moule says he died "a believer"—and unless he means a believer in Christianity he is only juggling with words. Professor Bain says that he admitted neither the truth nor the utility of Christianity. Dr. Moule had no knowledge of Mill; Professor Bain knew him intimately. Which is likely to be right? We leave sensible and candid persons to answer that question for themselves.

MYSTICISM.

BY HENRY CHARLES LEA, LL.D.

Extract from "A History of the Inquisition of Spain."

THE belief that, by prolonged meditation and abstraction from the phenomenal world, the soul can elevate itself to the Creator, and can even attain union with the Godhead, has existed from the earliest times and among many races. Passing through ecstacy into trance, it was admitted to the secrets of God, it enjoyed revelations of the invisible universe, it acquired foreknowledge and wielded supernatural powers. St. Paul gave to these beliefs the sanction of his own experience; Tertullian describes the influence of the Holy Spirit on the devotee in manifestations which bear a curious similitude to those which we shall meet in Spain, and the anchorites of the Nitrian desert were adepts of the same kind to whom all the secrets of God were laid bare. These supernal joys continued to be the reward of those who earned them by disciplining the flesh, and the virtues of mental prayer, in which the soul lost consciousness of all earthly things, were taught by a long series of doctors—Richard of St. Victor, Joachim of Flora, St. Bona-

ventura, John Tauler, John of Rysbrook, Henry Suso, Henry Herp, John Gerson, and many others. If Cardinal Jacques de Vitry is to be believed, the nuns of Liege, in the thirteenth century, were largely given to these mystic raptures; of one of them he relates that she often had twenty-five ecstasies a day, while others passed years in bed, dissolved in divine love; and Richard Rolle, the Hermit of Hampole, who missed his deserved canonization, was fully acquainted with the superhuman delights of union with God. These spiritual marvels are reduced to the commonplaces of psychology by modern researches into hypnotism and auto-suggestion. The connection is well illustrated by the Umbiliarii, the pious monks of Mount Athos, who, by prolonged contemplation of their navels, found their souls illuminated with light from above.

Yet there were dangers in the pursuit of the *via purgativa* and the *via illuminativa*. The followers of Amaury of Beve, who came to be popularly known in Germany as Begghards and Beguines, invented the term Illuminism to describe the condition of the soul suffused with divine light, and held that any one thus filled with the Holy Ghost was impeccable, irrespective of the sins which he might commit; he was simply following the impulses of the Spirit which can do no sin. Master Eckhart, the founder of German mysticism, was prosecuted for sharing in these venturesome speculations, and, if the twenty-eight articles condemned by John XXII. were correctly drawn from his writings, he admitted the common divinity of man and God and that, in the sight of God, sin and virtue are the same. Zealots too there were who taught the pre-eminent holiness of nudity and, in imitation of the follies of early Christian ascetics, assumed to triumph over the lusts of the flesh by exposing themselves to the crucial temptation of sleeping with the other sex and indulging in lascivious acts. The condemnation, by the Council of Vienne in 1312, of the tenets of the so-called Begghards respecting impeccability was carried into the body of canon law, and thus was rendered familiar to jurists, when mysticism came to be regarded as dangerous and was subjected to the Inquisition.

That it should eventually be so regarded was inevitable. The mystic, who considered himself to be communing directly with God and who held meditation and mental prayer to be the highest of religious acts, was apt to feel himself released from ecclesiastical precepts, and to regard with indifference,

if not with contempt, the observances enjoined by the Church as essential to salvation. If the inner light was a direct inspiration from God, it superseded the commands of the Holy See, and, under such impulse, private judgment was to be followed, irrespective of what the Church might ordain. In all this there was the germ of a rebellion as defiant as that of Luther. Justification by faith might not be taught, but justification by works was cast aside as unworthy of the truly spiritual man. The new Judaism, decried by Erasmus, which relied on external observances, was a hindrance rather than a help to salvation. Francisco de Ossuna, the teacher of Santa Teresa, asserts that oral prayer is a positive injury to those advanced in mental prayer. San Juan de la Cruz says that church observances, images, and places of worship are merely for the uninstructed, like toys that amuse children ; those who are advanced must liberate themselves from these things which only distract from internal contemplation. San Pedro de Alcantara, in his enumeration of the nine aids to devotion, significantly omits all reference to the observances prescribed by the Church. In an ecclesiastical establishment, which had built up its enormous wealth by the thrifty exploitation of the text, "Give alms, and behold all things are clean unto you" (Luke 11 : 41), Luis de Granada dared to teach that the most dangerous temptation in the spiritual life is the desire to do good to others, for a man's first duty is to himself. Yet these men were all held in the highest honor, and two of them earned the supreme reward of canonization.

There was in this a certain savor of Lutheranism, but it was not until the danger of the latter was fully appreciated that the Inquisition woke to the peril lurking in a system which released the devotee from the obligation of obedience to authority, as in the *Alumbrado* or Illuminated, who recognized the supremacy of the internal light, and the *Dejado* or Quietist, who abandoned himself to God and allowed free course to the impulses suggesting themselves in his contemplative abstraction, with the corollary that there could be no sin in what emanated from God. The real significance of that which had been current in the Church for so many centuries was unnoticed until Protestantism presented itself as a threatening peril, when the two were classed together, or rather Protestantism was regarded as the development of mysticism. In the letter of September 9, 1558, the Inquisition traced the origin of the

former in Spain farther back than to Doctor Egidio and Don Carlos de Seso ; the heresies of which Maestro Juan de Oria (Olmillos?) was accused and of those called Aumbrados or Dejados of Guadalajara and other places, were the seed of these Lutheran heresies, but the inquisitors who tried those heretics were insufficiently versed in Lutheranism to apply the proper vigor of repression. It is necessary to bear all this in mind to understand the varying attitude of the Inquisition in its gradual progress towards the condemnation of all mysticism.

The distinction at first attempted between the mysticism that was praiseworthy and that which was dangerous was complicated by the recognized fact that, while visions and revelations and ecstasies might be special favors from God, they might also be the work of demons, and there was no test that could be applied to differentiate them. The Church was in the unfortunate position of being committed to the belief in special manifestations of supernatural power, while it was confessedly unable to determine whether they came from heaven or from hell. This had long been recognized as one of the most treacherous pitfalls in the perilous paths of illumination and union with God. As early as the twelfth century, Richard of St. Victor warns his disciples to beware of it, and Aquinas points out that trances may come from God, from the demon or from bodily affections. John Geeson wrote a special tractate in which he endeavored to frame diagnostic rules. The Blessed Juan de Avila emphatically admonishes the devout to beware of such deceptions, but he fails to guide them in discriminating between demonic illusions and the effects of divine grace. Arbiol describes the uncertainty as to the sources of these manifestations as the greatest danger besetting the path of perfection, causing the ruin of innumerable souls. When, in the eighteenth century, mysticism had become discredited, Dr. Ansert argues that, even if a revelation is from God, there can be no certainty that it is not falsified by the operation of the fancy or the work of the demon. When to this we add the facility of imposture, by which a livelihood could be gained from the contributions of the credulous, we can appreciate the difficulty of the task assumed by the Inquisition, in a land swarming with hysterics of both sexes, to restrain the extravagance of the devout, and to punish the frauds of impostors, without interfering with the ways of God in guiding his saints.

It is merely another instance of the failure of humanity in its efforts to interpret the Infinite.

Apart from visions and revelations, there was another feature of mysticism which rendered it especially dangerous to the Church and odious to theologians. Though the mystic might not controvert the received doctrines of the faith, yet scholastic theology, on which they were founded, was to him a matter of careless contempt. Mystic theology, says Osuma, is higher than speculative or scholastic theology; it needs no labor or learning or study, only faith and love and the grace of God. In the trial of Maria Cazalla, one of the accusations was that she and her brother Bishop Cazalla ridiculed Aquinas and Scotus and the whole mass of scholastic theology. When Geronimo de la Madre de Dios was on trial, one of his writings produced in evidence was a comparison between mystic and scholastic theology, to the great disadvantage of the latter. Its learning, he says, is perfectly compatible with vice; its masters preach the virtues but do not practise them; they wallow in the sins that they denounce; they are Pharisees, and this is so general a pest that there is scarce one who is not infected with the contagion.

THIS HALF-FINISHED HUMAN RACE.

BY HERBERT N. CASSON, IN "ALTRURIA."

HERE is the secret of many mysteries—the fact that the human race is "under the head of unfinished business." Man is like a statue half-cut from the marble. He is half art and half raw material. His body is an unsorted heap of things that are useful and things that are out-grown, and his mind is a medley of instinct and reason. What nature did for man and what man has done for himself have been equally incomplete and blundering. The fact that child-birth is painful and that cancer, in its first stages, is not—shows how stupidly nature can arrange some of her laws. The persistence of corns on booted feet proves too that nature can be absolutely asinine in some respects.

Is not every human body half a machine and half a museum? Part of it helps and part of it hinders. Some organs, like the nose, are improving; some, like the toes and wisdom teeth, are degenerating; and some, like the vermiform appendix, are worse than worthless, unless nature left them in as a special favor to modern surgeons.

So with the brain. In spite of the march of science there are enough half-made minds in the United States to make Senator Depew a statesman and Mrs. Eddy a millionaire. Men and women who wear clothes and live in houses can be seen studying "New Thought" and "Christian Science," and without any sense of shame apparently.

In spite of a thousand colleges and the vast knowledge harvest of the centuries, thousands of living Americans are now trying to cure cancer by talk, and to check consumption by conversation.

And, in spite of the long battle for Democracy, the leaders of the people are still those who can fool and flatter the greatest number.

The fact is that we have not yet begun to scientifically study and re-create ourselves. No one has spent as much care in studying human nature as Darwin did in studying earthworms. Astronomy we know, but gastronomy, as a science, is unborn. We can predict an eclipse, but not a stomach-ache.

Our colleges are still teaching pre-digested prejudice under the name of education. We have no professors who teach courage, presence of mind, self-control or good citizenship. We have a Burbank who can educate the thorns from the rose, but where is the professor who can pluck greed and self-conceit from the human brain?

There are so many people in the world who make a living by the sale of ignorance, that the real progress of the race is a slow process. Burbank would ne'er have gotten the thorns off his roses if there had been a hundred thousand men who made a living by keeping the thorns on. So you will find back of every immortal prejudice the men to whom that prejudice is a means of support.

Some day, let us hope, the human race will be finished and the scaffold-ing taken down. In those days we shall realize that life is a little knowledge framed in mystery, and that it is better to study the picture than the frame. We shall know how glorious it is to find out how and why—to face the lightning and tame it—to train out of ourselves the brutal instincts and slavish thoughts—to persevere until consciousness is no longer a jangle of conflicting sounds, but a harmonious symphony.

"PEACE AND GOODWILL TO MEN."

And there seems to be growing up all over our country a love of fighting—more battleships, more armored cruisers, more torpedo boats, more great guns, more military training in our schools.

We wonder what all this is coming to, and what our colleges and educational institutions and Christian churches even are doing to hasten the coming of "peace on earth" and (saying nothing of the lower creatures) "good will to men."—*Geo. Angell in Our Dumb Animals.*

A NEW PASSAGE OF THE SCRIPTURES.

—:O:—

The following article is reprinted from the Toronto Mail and Empire—a paper which a few years ago devoted hundreds of columns to the dismal expositions of episcopalianism supplied to it by the late Dr. Langtry and other white-chokered gentlemen. At that time, such an editorial would have raised a storm that might have wrecked the paper. To-day, it passes with hardly any comment. We can see that the world moves.

—:O:—

WHAT purports to be a hitherto missing portion of the Gospel according to St. Mark has been discovered recently in the manuscript collection of Mr. Charles L. Freer, a noted Egyptologist of Detroit. The passage, it must be confessed, appears to add little to the value of Christ's message, and has neither the purpose nor the point of those wonderful sayings in which the New Testament is so rich; but the mere claim that the passage was written by one of the disciples is enough to excite world-wide interest. Of late years there have been several manuscript discoveries of the kind, and Mr. Freer intimates that he knows where he is likely to find still more. If these last passages are authentic, the Bible's claim to be the inspired Word of God suffers by the fact that other writings are equally inspired. That any of them will be canonized at this late date is, however, extremely unlikely.

The Old Prophets.

It is a common and erroneous idea that the books that now comprise the canon scriptures were in the nature of verbatim reports of the incidents and sayings they record; and that they were instantly and universally accepted as Holy Scriptures. Some of the books which modern Christians regard with the utmost reverence were treated, in their days, with scant respect. Indeed, the old prophets, however truly they may have written under Divine inspiration, were not altogether above the petty weakness of decrying the writings of each other. Jeremiah thundered against false scribes, and, no doubt, some of the "false scribes" were the authors of some of the books in the Old Testament. There was, in short, a very human literary struggle for immortality going on for hundreds of years, but the arbiters were not, as now, the people who read, but the Jewish priests, who made the first rough discrimination between "holy" books and others. But of the others, some possessed in themselves the germs of immortality, and are preserved to-day in the Apocrypha.

No Early Christian Books.

When the Christian religion began there were no Christian books. No standard was set down in writing by Christ, and there is no evidence that He interested himself at all in the preservation of His teachings. Indeed, not one word that we now accept as His was recorded at the time of its utterance. It was years afterward that some of those who had known Him

intimately undertook to write down for the benefit of those who had known Him not His actions and sayings. The manuscripts thus prepared years after the Resurrection are known as the Gospels of Matthew, Mark, Luke and John. The suggestion that these writings were particularly inspired was not made by the Apostles. Later on, as little congregations grew up, it became necessary for the leaders of the new religion to ground them in the faith, and so Paul and Peter wrote letters. Nor were these epistles supposed to be specially inspired, however wise and noble they were. The idea of inspiration came long afterwards.

Canonization.

These letters and the fragmentary account of Christ's life were scattered about among the little bands of believers. So they remained until the death of the writers made them doubly valuable. Christianity continued to grow, and there grew up, too, differences of opinion on minor points. The need for a system of Church government became pressing, and naturally greater importance was attached to the writings of the Apostles. At this stage in the evolution of the Scriptures, by common consent the specific sayings of Christ were considered holy, and the rest of the matter, while valuable, was held in no greater reverence than is good poetry now. In a couple more generations whole chapters and even letters had come to be considered holy by some congregations, while chapters not so regarded were esteemed as sacred by others. Symptoms of divisions were apparent and it became necessary for the many little flocks to make an effort to agree, if they were to make headway among the heathen.

The Massorites' Influence.

About this time the Massorites were at work revising the Old Testament and supplying with vowels a literature that had no such things. For example, as a writer in the *Detroit News Tribune* remarks, they were finding JHVH and making it Jehovah. This activity had its effect upon the Christians, and presently the movement toward canonization was in full swing. All the books of the New Testament were accepted as holy, except the Epistle to the Hebrews, the Epistle of James, the Epistle of Jude, the First Epistle of Peter and the book of Revelation. It took a hundred years of grave debate to decide upon their admission, but finally they were accepted. Since then, however, James' Epistle has been criticized more than once. Luther called it an "Epistle of straw" because it laid too much emphasis upon good works, and seemed to be indifferent to shades of belief and metaphysics.

The Evolution of the Bible.

It will be seen therefore that the Bible has not come to us directly and miraculously from the Hand of God, like the commandments to Moses; but that it has been evolved like Christianity itself. It is possible that there are in existence writings that we should think quite as holy as those now contained in the New Testament. That of all the tens of thousands of people who heard Christ speak only seven, and they years after His death, should have written about Him is hard to understand.

SECULAR THOUGHT.

A Magazine of Rational Criticism in Religion, Politics and Science

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SECULAR THOUGHT FOR 1908.

As will be noticed from our advertising columns, we have decided to reduce the subscription rate of SECULAR THOUGHT to \$1 per year. This is a course that has been in contemplation for some few years, and we trust that many friends who have found the late high price somewhat of a bar to securing new subscribers will now "make good" under the new order. We confidently expect that many of our old friends will continue their subscriptions at the old rate; and in such cases we shall be happy to send an extra copy of the journal to any address in Canada.

The new arrangement will involve some considerable loss of revenue, and the recent increases in printers' wages and new foreign postal rates have already greatly increased our outlay. Under these circumstances, we appeal to those friends who have hitherto contributed to the Sustaining Fund to help us to carry our new venture to a successful issue. We shall do our best to deserve success; we hope our friends will make up their minds to secure it. It should be their business as much as it is ours.

We trust that the year now opening will prove to be not only a happy and prosperous one for all of us, but that it will mark the beginning of a new period of useful Secular activity. The signs are patent that reasonable men are beginning to feel disgust at the mosquito-like activity of the paid agents of priestly cunning and ignorance, bigotry and tyranny. This

is a time that should be taken advantage of by Freethinkers to show the totally unsubstantial character of the theological and ecclesiastical claims, and we hope the revived Toronto Secular Society will be efficiently sustained in its efforts. No organization can be carried on without the "sinews of war." The Lord's Day Alliance numbers among its officials the late and the present Premiers of Ontario, the latter of whom has not only promised to aid the Alliance in every possible way, but has given many thousands of dollars to pay the exorbitant charges of the conscienceless lawyers who do its dirty work. Other members of the Government are also Alliance officials. It is not to be supposed that these men are pious Christians. Most of them are about as good Christians as the writer. But they are in lucrative offices. They wish to stop there, and judge that the best way to do so is to enact any law that may be demanded by the party that makes the most noise and controls the most votes. That's politics. John Morley called it "Canadian statesmanship."

When Mr. Hardy was in office a big deputation of preachers waited upon him and induced him to promise to introduce stringent Sabbatarian legislation. But a few days afterwards he found himself in a dilemma when he was interviewed by a much larger deputation of commercial men—some of them contributors to the election fund, of course—and Mr. Hardy, in the true spirit of a Canadian statesman, found that he had been somewhat premature in his promises. But mildly he chided his business friends for their slowness. "Had I known there was such a strong feeling on the matter," he said, "I would not have made the promise." Like other politicians, however, when he found how the cat jumped, he was able to make excuses for his breach of faith.

Will Secularists stand idle while their liberties are bartered away by corrupt politicians to tyrannical priests? Will they be dumb when a business man is arrested and fined for writing a letter in his own office on Sunday morning? Will they see

without protest thousands of their hard-earned dollars given to a mercenary gang of priests and lawyers to enable them to persecute their fellow-citizens for perfectly harmless actions? Will they stand aloof in the idle faith that at length things will get so bad that they must be changed? Is it not bad enough that a restaurant keeper should be prosecuted for permitting a child to have a stick of candy as an addition to its Sunday dinner, or shall we wait until it is made a punishable offence to cook a dinner on Sunday for anyone but a preacher?

We have often felt discouraged when we have contemplated the gradual atrophy of the Freethought organizations in both Canada and the United States, and the reckless indifference manifested by the masses to encroachments on their liberties. The old enthusiasm of Secularists has almost disappeared, and the fight for freedom is left in the hands of Spiritualists and other fanatics and cranks. Will the Secularists wake up to their duty, and make some effort to defend the rights that are being filched from them by corrupt politicians and tyrannical and mendacious priests and lawyers? We hope they will, and that quickly.



THE PASSING OF CHRISTIANITY.

NOBODY but a lunatic could escape the conviction that, like every other organism and institution, Christianity must give way to the ever-advancing tide of evolutionary forces. At the present time it is like a stout ship stranded on a rocky shore. Though punctured badly below the water line by sharp rocks, its hold nearly full of water, and utterly unfit for its reputed mission, it still bedecks itself with gay bunting, and its touters stand on every street selling tickets for an imaginary voyage to people who buy them without making any rational inquiry as to either the ship's seaworthiness or its destination. Such blind credulity is inexplicable on any other theory than that the mentality of the mass of men is still in a very infantile and undeveloped condition, so that they cannot escape from the thrall of the parasitic army which battens on their ignorance,

and which will continue to do so while there is good money in the business.

And then there is another thing. Though the ship is on the rocks and will certainly never sail another voyage, the officers and crew do make a pretence of giving some value for the money brought in by the ticket sellers. The old cargo is ruined by salt water, the machinery is all useless, the compass is lost and the rudder broken, but they are fitting up the big saloon as a theatre and variety show, with an occasional beer shop and smoking-room attachment; among the more recent announcements at a few churches being a weekly dance night. It seems probable that, as the Greek tragedy evolved from its original religious form, and the modern drama from mediæval miracle-plays, so the modern church may evolve into a social institution of recreation and instruction. To attain to such a position, however, its ministers must put aside the dogmatism and intolerance that lead them to denounce all competition as "wicked" and punishable by law, and they must learn that hard study in real knowledge is the essential pre-requisite for useful public service, not a mere verbal familiarity with the shibboleth of faith, piety, and obscurantism.

But the evolution of religious ideas is inevitable, and even the mass of gullible believers cannot remain unaffected by the warfare that is destroying the faith of the more intellectual classes. They may still be ready to maltreat an atheist, they may still crowd the church where a "powerful" preacher expounds the crude doctrines of hell, original sin, and salvation by faith, and join heartily in singing "Jesus loves me, this I know, 'Cos the Bible tells me so," but that their faith is by no means what it was even two generations ago is vouched for by evidence that cannot be disputed. In his monumental work on "The Life and Labors of the People," Mr. Charles Booth tells us that, as anything like a living force or a factor in the social or business life of London's immense population, Christianity is practically dead. A reviewer of the seventh volume of the work says :

"To sum up his conclusions in a few words is not easy, but the total effect left on the mind of the reader is that religion in London is a matter of very small importance. That the amount of social good effected by it may exceed the amount of harm, but not to a very large extent, that the ordinary hard-working, respectable citizen is in general hardly influenced

by it at all—in short, that it is a thing for the supers and parasites, and not for those who try to do the real business of life. The general result is that if all religious influences in London were suddenly annihilated, the effect of said annihilation would be remarkably small.”

On this the reviewer says :

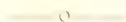
“Surely a sobering, blinding statement. If it were a snapshot judgment of some demagogue or wild-eyed reformer or out-and-out Secularist, it might be dismissed with scorn or indifference. But Charles Booth is a sane, sober man. He has made the most exhaustive study of the everyday life of a great city ever undertaken by a social investigator. He is not theoretically opposed to religion. And yet after years of investigation he comes to the dismal conclusion that religious institutions do not touch the real business of life. Such a conclusion ought to shock every preacher, officer and member of a religious body into considering whether the religious sentiment is being mismanaged by the modern Church. What reflections occur to us as we think over this statement ! Great as is the authority of Mr. Booth, it may be doubted whether anyone can measure a spiritual effect. We have instruments for measuring, with a large degree of accuracy, the physical forces of this world—the speed of the wind, the weight of an object, the degrees of temperature, the strength of a sensation, the food-value of certain articles of diet—but who can measure accurately the spiritual effect of a beautiful picture or a noble hymn or a sincere prayer or an earnest sermon ? Those effects are felt in the hidden depths of consciousness, and no investigator can ever fully drag them out into the light and analyze and weigh them. . . . Without the great words and the great hopes of religion, life would inevitably be more mean, narrow and ignoble than it is.”

Now, there are two points made by the reviewer that deserve notice here. He speaks of the “*mismanagement of the religious sentiment*,” and says that “Without the great words and the great hopes of religion, life would inevitably be more mean, narrow, and ignoble than it is.”

Let us ask : What is the *religious sentiment* ? The Christian sings : “Blessed be the tie that binds,” imagining he is singing of some tie that binds him to his Jesus. The *tie that binds society together*, however, is at least as strong and useful as any tie that can bind us to a God. The Fatherhood of God is a purely theological and unsocial doctrine ; but the Brotherhood of Man is more and more being recognized as the foundation of all improvement of the human race. So far as

the "religious sentiment" means obedience to the will of God in order to save your own measly soul, it is distinctly unsocial and unprogressive. It is at the base of nearly all our Christian sectarian disputes. Instead, then, of the loss of the hopes of religion being a loss, to give them up is the essential foundation of those altruistic efforts and sacrifices which alone can uplift the human race.

It is in view of such considerations as these, therefore, that we cannot fail to see that, in spite of their outward and often noisily-expressed belief in Christianity and abhorrence of "infidelity" and atheism, the masses have very largely lost that subserviency to the priesthood and obedience to their orders which until recently have been their leading characteristics. It is clear that, however powerful the parish priest may be in Catholic countries like Quebec, the English rector of to-day has little more consideration shown to him than has a shop-keeper or a policeman. And when the lawn sleeves and the buckled shoes are jeered at, it will not be long before scant reverence will be felt for the religious ideas they have been identified with. Other superstitions will no doubt follow, but one thing is certain, that in this age of printing the changes will be far more rapid than hitherto and the ultimate progress far more marked.



SAME GOOD OLD CHRISTIAN ARGUMENT.

This paragraph, embodying about all there is in "Christian evidences," has lately been going the rounds of the Hypocritical Press :

THREE THINGS WHICH STAND.

If the Bible had never been written there are still three things that the universe has stamped indelibly on the mind of man, wherever the Bible prevails and wherever it does not. Those three things are the idea of God, the conviction of moral accountability, the belief in a life beyond the grave. It is the glory of our English Bible and it is the glory of the Christian religion that they have expressed and embodied these fundamental and inescapable ideas in a way that transcends all other records and all other incarnations of truth.

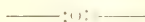
"Incarnations of truth" is decidedly good. Give us some metaphysical "sossingers," and we'll cry quits. But this paragraph has also been going the rounds, and it appears to

be rather better authenticated, as it is accompanied by the name of Bishop Warren A. Chandler of the M. E. Church South :

INFIDELITY IN CUBA.

Ninety-five per cent. of the Cubans do not habitually attend any church, says Bishop Warren A. Chandler of the Methodist Episcopal Church South. Of the remainder who go to church the Bishop is inclined to believe that their sympathies are more nearly with the Protestants than with the Roman Catholics. But Protestantism, upon a general and permanent basis, is of so recent establishment (dating practically from the year 1899), that there are not enough places of worship on the island to meet the demands of the situations. When the Protestant missionaries began their labors they found the island filled with religious indifference in which there was a considerable amount of downright and outspoken infidelity of the Voltaire type. Very much the same state of things continues, though there are tangible results to be observed for the seven years of missionary effort.

Now, which is correct? Have the Cubans escaped the inescapable idea?



ABOLISHING "CHRIST" AND "CHRISTMAS" IN NEW YORK PUBLIC SCHOOLS.

The success of the Hebrews of New York in securing the exclusion of all references in the school exercises to Christ and Christmas marks another step in the direction of rationalizing our national system of education. It will be remembered that a year ago the agitation of the Jews in favor of this step was begun, but the Board of Education refused to comply with the demand, and as a result the Jewish children "struck" on December 24th, when there was a falling-off in the school attendance of from 40 to 65 per cent. Since then the Board have reconsidered the matter, and on Nov. 20, '07, announced that all sectarian references would be struck out of the school books.

Such a rational decision could not be allowed to pass without a howl of denunciation from the preachers excepting, of course, the Hebrew rabbis and a few liberals.

Rabbi Samuel Schulman, of Temple Beth-El, showed the injustice of forcing children of one religious faith to learn the dogmas and sing the hymns of another. He contended that the Board of Education had only carried out the laws of the state of New York in favor of unsectarian education.

Rev. W. O'Brien Pardow (Catholic) made the new order a strong argument in favor of the Catholic parochial schools, for he contended, naturally enough, that "every Christian child should be taught of Christ and his great works." The Hebrews, he thought, were right in demanding the exclusion of sectarian teaching from the public schools; and so would the Agnostics be right in demanding the similar exclusion of "god." "The schools of New York have now become Christless; they have long been creedless, and next they will be Godless," was what he had prophesied twenty years ago. He did not say where God would go when he was turned out of the schools; nor did he tell us where Christ has gone now God is left alone in the schools. We had thought—on insufficient authority, we now see—that God and Christ were one and the same. "Not two persons, but one person," says the creed. "I and my Father are one," said Jesus; but he was evidently mistaken.

"They have torn the last shred of Christianity from the public schools," which seems strange after being told by another representative of the Infallible that God is still there. "Over the schools they have put the notice," he said, "'Christ cannot enter here'—Christ who has been the noblest ideal for more than nineteen hundred years, the inspiration of all that is best in civilization." Father McQuade made the usual clerical claim by combining religion and morality, and asserting that the "widespread taint of dishonesty" could only be destroyed by "moral and religious teaching applied to those who are plastic enough to be moulded by it." It seems strange that even a Catholic priest can pretend that, if his religion were worth a snap of the finger, it would need to be drilled into children rather than be appreciated and adopted by intelligent adults. He re-hashed the old plea in this fashion:

"Our citizens should be trained intellectually, but it is far more important to the welfare of the Republic that they have virtue than knowledge. The one is indispensable, the other desirable."

When we understand that "virtue" means subservience to religious authority we can see why he puts the cart before the horse in this way. He understands, of course, that real virtue can only come from knowledge; but religious virtue is a special brand.

Rev. William Carter uttered his protest in this "patriotic" style:

"The whole question seems to resolve itself into this : Is this country to be run in the interest of the Christian American or the un-Christian foreigner? Are our public schools our own or do they belong to the Mohammedan, the heathens and the Hebrews? By all that is holy, by all that is just, by all that is right, I say, 'America for the Americans, Christianity for the Christians, and if the others do not like us or our religion let them stay away.' . . . Christians without Christianity! The birth of Christ without the Christ! It's 'Hamlet' with Hamlet left out! God forgive us the day when we have allowed the School Board to stultify us—nay, put it in plainer English—to make fools of us and our religion by ordering a Christmas exercise with Christ left out of it. Here's a question, men, about which you ought to be holding mass meetings to register your protest against such inane, imbecile and impious folly, and the sooner you issue the call the better it will be for God and our homes and our native land."

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CORRESPONDENCE COURSE FOR THE CLERGY.

We have asked, What will be the outcome? That the church sees very clearly that the outcome will be a collapse of the orthodox faith unless some special means are taken to avert such a desirable end, is shown by the many efforts to introduce new phases into the old fakerism. Here is one that purposes to aid the ordinary pulpit-banger to out-argue the socialist and other reformers whose various cults have been the means of reducing the church attendance :

"To develop expert social administrators is the object of a plan of the Presbyterian Department of Church and Labor, which has just gone out from its office here. The department will attempt a new method for training ministers in applied Christianity. It is said that, in spite of the training received in theological seminaries thousands of ministers in the cities, especially in industrial centres, have not been adequately prepared for their work. It is planned to meet the needs of these men through a correspondence course in sociology having special reference to the peculiar conditions in their local fields, so that they may deal with them in an up-to-date manner. Socialism, trades unionism, the saloon, tenement house life, child labor, the city slum and many other phases of the city problem will be considered. So-called city mission work will be reduced to a science, so that hereafter ministers will be relieved from the embarrassment of a blundering experiment."

Many have been the attempts of the preachers to get hold

of the social reformers of various schools, but so far their success has been very limited, because their mental equipment has been generally too poor to enable them to hide their real object—the benefit of their own church. The schooling given by the new plan will no doubt enable many of them to act the jesuit with effect.

TORONTO SECULAR SOCIETY.

At the meeting on Sunday, Dec. 22, Mr. Erach Thompson, the organizer of the "Rational Sunday League," was present, and gave some account of the work so far done by the League, including the Sunday afternoon concert at the Grand Theatre. Mr. Thompson was candidate for the Toronto Board of Control, but disclaimed any idea of trying to secure votes by attending the meeting. After much discussion, the general opinion was expressed that the Rational Sunday League had too pronounced an orthodox element to justify Secularists in joining it. Mr. Macorquodale gave an interesting talk on Ruskin, reading largely from Ruskin's celebrated address on "Art" to the college students.

At the meeting on Sunday, Dec. 29, the secretary, Mr. Charles Faessler, read Elbert Hubbard's eulogium of Charles Darwin and his work. This was followed by some discussion of the principles of Secularism, in which Messrs. Ellis, Beale and Macorquodale were the chief speakers. The President announced that he had made an arrangement for the attendance of a first-class musician at the next meeting.

At the meeting on Sunday, Jan. 5, Mr. Beale read the first part of his paper on "Bloodless Revolutions." It was of a very interesting character. Mr. Beale is a devotee of astronomy, and led his hearers through the various phases that have marked the progress of thought in that absorbing branch of scientific study. The paper was followed by some lively discussion, one of the leading speakers being a visitor who announced himself as an official of an orthodox church, though in sympathy with the secular movement; but whose chief idea was that the Freethinkers should not make too much noise—they should "roar like a sucking dove"—or they might do more harm than good. He had been in India—in Burmah, at all events—and had seen enough of the missionary business to know that it was one of the most shameless fakes of our day. The meeting was enlivened by some excellent music, including a few Scotch songs, by Miss McKay. The membership cards for 1908 were distributed.

On Sunday, Jan. 12, Mr. Beale concluded his paper and took the opportunity to reply to some of his critics, who in turn rejoined. Miss McKay again furnished some brilliant vocal and instrumental music, fully justifying the President's opinion of her ability. The delegates who had been deputed to secure more centrally situated rooms could only report progress, but they felt confident of success.

Book Notices.

THE SCARLET SHADOW. By Walter Hurt. Publishers, "Appeal to Reason," Girard, Kansas. Cloth, \$1.50.

The most remarkable book it has ever been my lot to review ! I might stop there and call that a review, and if I had not read the entire book that is probably what I would have done. It has been said that fact is stranger than fiction. If any fiction could be stranger than the alleged facts in "The Scarlet Shadow," or if any fact could be stranger than the fiction therein contained, I would like to have twenty volumes of each, provided they were all labelled beforehand, so as to make the fact easily distinguishable from the fiction, for I must confess my inability to distinguish between them in the present case. The publishers' note informs us that it is "essentially a story of newspaper life," and from my knowledge of newspaperdom and my acquaintance with editors, reporters, ad.-rustlers and cartoonists—with a thirst, I would say it is a fairly accurate description of the lives led by many of the moulders of public opinion. But it is well for the suffering public that few newspaper men have the "gift of tongues" to such an extent as has Mr. Hurt. The pleasure of reading the book is marred by the introduction of a great many words that compel a reference to the dictionary by any but the most erudite. As a story of newspaper life it may be read and understood by newspaper men, but as a book for the many—for the "proletariat"—it is up in the air.

But what struck me most forcibly was the extreme boldness with which Mr. Hurt charges the mine owners of Colorado with such crimes as the blowing up of the depot at Independence, Colorado, in which thirteen men were killed. A damnable crime that, and it is my firm belief that the mine-owners were responsible for its perpetration. The citation of such incidents as the above, and many others that are undoubtedly true, and show clearly the horrors of the situation where capitalists have complete control of the machinery of government as they have in Colorado and several other of the mining states, constitute such an arraignment of "the system" that I cannot but feel a great mistake has been made by ringing in a story so far fetched as the wiping out of an entire colony of conspirators by such a trifling incident as the eating of a recently discovered explosive by a tame gander. Had Mr. Hurt adhered strictly to fact and written a history of the great strike and of the world-celebrated Moyer, Haywood, Pettibone trial, giving only such incidents as he was in a position

to prove, his work would have been of infinitely more value to the cause he is so faithfully serving. For he has unquestionable talent, as many of his chapters show, and if the element of doubt as to which is fact and which is fiction were eliminated from the mind of the reader, the book would create such a furore of indignation that the conditions described could not long continue. I am glad I read "The Scarlet Shadow," and any one who reads it will be glad he did, I think. I am pleased to know it is having a large sale.

W. G. G.

A Reader's Gleanings.

A "CHRISTIAN" WAIL.

The action of the London County Council in providing military bands to play in the parks is largely responsible for the neglect of divine service on Sunday evenings. Tens of thousands of well-dressed men and women and young people are thus drawn from their homes to wander about with restless and irresponsible gaiety, vast numbers of whom belong to the more or less leisured class. But the greatest danger lies in the obscene and blasphemous utterances of Secularists and others who attract crowds almost as large as does the band-stand, while Gospel preachers (although here and there successful above the average) draw comparatively scanty audiences. In Finsbury Park, particularly, this is true; and those who have the welfare of the rising generation at heart, may well be moved to the gravest concern, as they see crowds of curious youths and maidens, attracted to the Park in the first instance by the music of the band, gradually thronging the ring of listeners to utterances of the most debasing character.

—*The Christian.*

In New York, last Sunday afternoon, a Riverside Park cop saw David Montgomery of Montgomery and Stone of "The Red Mill," now at the Knickerbocker Theatre, put one of a flock of carrier pigeons which he owns through some preliminary training. Standing on the driveway wall, the former Tin Woodman of "The Wizard of Oz" would toss the bird out over the Hudson, and after a while whistle it back again. The cop's approach halted the comedian as he was about to pick up the pigeon for a third projection.

"Don't allow any bird flying around here!" the policeman said.

Montgomery nodded obedience to the interdiction. Then he addressed the bird at his feet.

"Come, pidgie," he said. "The officer doesn't allow any birds to fly around here, so you'll just have to walk home!"

THE DEAD.

Next to eternal life, is eternal sleep. Upon the shadowy shore of death the sea of trouble casts no wave. Eyes that have been curtained by the everlasting dark will never know again the burning touch of tears. Lips touched by eternal silence will never speak again the broken words of grief. Hearts of dust do not break. The dead do not weep. Within the tomb no veiled and weeping sorrow sits, and in the rayless gloom is crouched no shuddering fear. I had rather think of those I have loved and lost as having returned to earth, and as having become a part of the elemental wealth of the world—I would rather think of them as unconscious dust, I would rather dream of them as gurgling in the stream, floating in the clouds, bursting in the foam of light upon the shores of worlds—I would rather think of them as the lost visions of a forgotten night, than to have even the faintest fear that their naked souls have been clutched by an orthodox God. — *R. G. Ingersoll.*

A Toronto newspaper publishes some scathing comments upon the fact that a number of Canadian missionaries have been in England appealing for funds for their work in the Canadian West. It so happened that the news of this cadging campaign in the mother country reached Toronto at the time of the holding in that city of a meeting at which it was resolved to raise half a million dollars for missions in China and Japan. The Toronto journal thinks that Canada should cease to be “a religious mendicant” on her own account before she devotes her dollars to the conversion of the heathen in the Far East. I think so, too, and I commend that sensible view of the matter to anybody over here who may asked to contribute to Canadian missions. — *London Truth, Jan. 1.*

VOLTAIRE AND GIBBON.

The one was fire and fickleness, a child,
Most mutable in wishes, but in mind,
A wit as various—gay, grave, sage, or wild—
Historian, bard, philosopher, combined ;
He multiplied himself among mankind,
The Proteus of their talents ; but his own
Breathed most in ridicule—which, as the wind,
Blew where it listed, laying all things prone—
Now to o'erthrow a fool, and now to shake a throne.

The other, deep and slow, exhausting thought,
And hiving wisdom with each studious year,
In meditation dwelt, with learning wrought,
And shaped his weapon with an edge severe,
Sapping a solemn creed with solemn sneer ;
The lord of irony—that master-spell,
Which stung his foes to wrath, which grew from fear,
And doomed him to the zealot's ready hell,
Which answers to all doubts so eloquently well.

—*Bryon.*

METAPHYSICS IN ONE PARAGRAPH.

If it be a fact as we have tried to show that the human form is the ultimate of differentiated forms, and that on the human plane Being attains to its fulness of individualized finite expression, and that the individualized human constitutes and is a finite cosmic unit of Selfexistent Being as it expresses itself on the human plane, and that these human cosmic units unite to constitute, build up and maintain a Divine or Deific Form, through and within which form primal Being attains to its state of Godhood on the divine plane of existence, and there manifests as God, having passed by the process of evolution from the condition of Essential and Potential Being on the primal plane, through differentiated partial or finite expressions of itself up to a unified expression in the Deific Form as God, it follows that there must be a world wherein and whereupon this deific form has its abode, and also upon the planes of which humanity, existing as the molecules that constitute this deific form, shall also have its normal abiding place and pursue, each one, its individual activities.—*J. F. Clark, in Metaphysical Magazine.*

MISSIONARIES THE CAUSE OF WARS.

We are informed by Reuter that Sir Ernest Satow, who has been British minister at Peking during the past six years, said at Cambridge that "China was not craving for the spiritual side of European civilization. Missionary interference in civil matters was largely responsible for massacres." So now the cat is out of the bag. This declaration coming from such a high quarter cannot be easily ignored. It is not the Chinese Boxers who are responsible for the horrible massacres of Christians in China. Sufferance is the badge of their tribe, but it is on repeated provocations from the Christian missionaries that they are goaded to fury and resort to boycotting of foreigners and foreign goods and exterminating them by massacres. China is the country of the Chinaman, and it is no wonder that they would resent any act of undue interference on the part of foreigners in regard to the civil administration of their land.—*Calcutta Telegraph.*

If I supposed the "Mosaic writer" to be inspired, as Mr. Gladstone does, it would not be consistent with my notions of respect for the supreme being to imagine him unable to frame a form of words, which should accurately, or at least not inaccurately, express his own meaning. It is sometimes said that, had the statements contained in the first chapter of Genesis been scientifically true, they would have been unintelligible to ignorant people; but how is the matter mended if, being scientifically untrue, they must needs be rejected by instructed people?—*Hurley.*

What little recognition the idea of obligation to the public obtains in modern morality, is derived from Greek and Roman sources, not from Christian; as even in the morality of private life, whatever exists of magnanimity, high-mindedness, personal dignity, even the sense of honor, is derived from the purely human, not the religious part of our education, and never could have grown out of a standard of ethics in which the only worth, professedly recognized, is that of obedience.—*J. S. Mill.*

I have always distrusted chimeras. Nothing is less wholesome for men and nations than illusion ; it stifles effort, it blinds, it is the vanity of the weak. To repose on legends, to be mistaken about all realities, to believe that it is enough to dream of force in order to be strong—we have seen well enough to what terrible disasters such things lead. The people are told to look on high, to believe in a Higher Power, and to exalt themselves to the ideal. No, no ! That is language which at times seems to me to be impious. The only strong people are those who work, and it is only work that gives courage and faith.—*Emile Zola.*

After Governor Stokes, of New Jersey, had signed the beneficent "Barber Act," a bill that will, it is hoped, do much to prevent the future watering of stocks, a Trenton statesman said to him :

"So-and-so, the millionaire, was sure you would not sign this act. He is a conceited chap. He believes that his way of thinking is always the right way."

"He is conceited truly," said the Governor, smiling. "He reminds me of another conceited man I used to know."

"Two mutual friends sat near this man at luncheon one day."

" 'What makes him look so glum this morning?' said the first."

" 'Why,' said the other, 'he visited an Egyptian palmist last night and the fellow told him his wife would marry twice and the second husband would be a remarkably fine chap.'"

" 'He thinks that rather a reflection on himself, eh?'"

" 'Not at all. He thinks his wife was married before and never told him.'"

"It seems to me," said Mrs. Oldcastle, "that Dr. Goodman lays rather too much stress on the idea that we should divorce ourselves from anthropomorphism. It may be all right to preach what he does in a general way, but the anthropomorphic sentiment is very dear to a great many people."

"I know it," said her hostess as she toyed with the diamond-studded paper-cutter. "There's a woman lives right on this street that goes to the drug store and gets it on the quiet nearly every day."—*Chicago Record Herald.*

"I'm afraid I'll disagree with you," remarked Jonah as the whale swallowed him.

"Perhaps," replied the whale ; "but it won't be a circumstance to the way the theologians will disagree when they come to discuss this incident."—*Philadelphia Press.*

An Irish clergyman is credited with having concluded a powerful oration in this fashion : "My brethren, let not this world rob you of a peace which it can neither give nor take away." Which is coupled with the remark of a fellow country colleague who in reasoning with a woman who had lost her faith in Christianity told her : "Well, you will go to hell, you know ; and I shall be very sorry, indeed, to see you there !"

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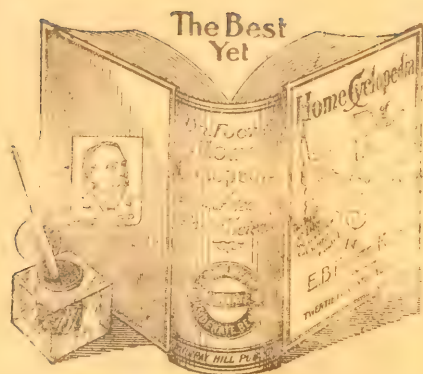
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—O—

There is a science which has for its object only incomprehensible things. Unlike all others, it occupies itself with unseen things alone. Hobbes called it "the Kingdom of Darkness." In this land all obey laws opposed to those which men acknowledge in the world they inhabit. In this marvellous region light is but darkness, evidence becomes doubtful or false, the impossible becomes credible, reason is an unfaithful guide, and common sense changes into delirium. This science is named Theology, and this Theology is a continual insult to human reason.

—From "*Common Sense*," by Jean Meslier (died 1739).

INAUGURATION OF FREETHOUGHT LECTURES IN CANADA IN 1874.

—:O:—

BY THE LATE ALLEN PRINGLE, OF NAPANEE, ONT.

(Reprinted from *The Index* of April 16, 1885.)

—:O:—

I HAVE been requested to furnish a general and accurate account of the now historico-legal "Napanee Town Hall Case" for the columns of *The Index*, as such an account has never yet, I believe, been furnished your readers.

In the autumn of 1874, having been for some years previously, with pen and otherwise, preparing the minds of friends and neighbors somewhat for the reception of new light on Secular questions and broader views of mental liberty and freedom of speech, I addressed an invitation to Mr. B. F. Underwood, of Massachusetts (U.S.), to come to Napanee

and give a course of lectures on the liberal questions of the day. Mr. Underwood, who was then occupying most of his time in the lecture field, and whom I regarded as the ablest exponent of Secularism or Scientific Materialism then on the platform in America, readily consented to come over the lake, make our acquaintance, and inaugurate liberal lectures in Canada.

Having arranged with Mr. Underwood for a course of three lectures for the 15th, 16th and 17th of September (1874), with the hearty co-operation and assistance of a few staunch friends, I proceeded to make the necessary arrangements. I leased the Napanee Town Hall from the Mayor for the three evenings mentioned, taking the precaution to make a written contract with him and to pay for the same in advance. I then issued advertisements in the local papers, and by posted bills announcing the lectures, the subjects of which were to be as follows: first night, "Evolution Versus Creation;" second night, "What Liberalism Offers as a Substitute for Christianity;" third night, "Fallacies and Assumptions of Theologians regarding the Bible and Christianity." The clergy were invited, and were promised ample opportunity to reply after each lecture. But no sooner were our advertisements issued than the bigots of the town were up in arms to prevent the lectures. The Town Council, in total disregard of the Mayor's contract, voted that the town hall should be shut against us. The Mayor, who was the leading lawyer of the town, was *ex officio* chairman of the Council, and he at once advised me of the adverse decision, and urged that I try and procure another hall to avoid trouble and further conflict between him and the rest of the Council, promising, however, to open the town hall for us in case we failed in securing another suitable place for the lectures.

Meanwhile we circulated a petition through the town asking the Council to reconsider their prohibitory resolution and peaceably give us the use of the hall according to contract. This petition was signed by a majority of the leading business and professional men of Napanee, and was duly presented to the Council by the Mayor himself. A counter petition from the Y.M.C.A.'s, but poorly signed, was also presented. The majority of the Council, however, remained incorrigible, ignored our petition, and re-affirmed their first resolution that we should not occupy the hall for our lectures. Failing to get

another suitable hall, the Mayor at this juncture reiterated his promise to order the hall opened to us when the evening arrived for lecture. I then addressed a letter to the Council and the public through the local papers (two of which were against the bigoted action of the Council and one in their favor), advising them that we would firmly adhere to our contract with the Mayor, and that the lectures would certainly come off as announced. By this time the excitement not only in the town but throughout the surrounding country was at fever heat, and the general feeling, especially in the town, was against the narrow and pusillanimous action of the Council.

At length the memorable evening for the first lecture arrived, and long before the hour of opening a dense throng of many hundreds from town and country filled the market square in front of the town-hall. Mr. Underwood had arrived during the day in good order and ready to diffuse the new light of Science and Secularism to all and sundry who cared to hear. As the time for opening approached, the police of the town, accompanied by a squad of the Council and under its direction, took possession of the entrance to the hall, completely barricading the door. The interest now became intense. No prohibitory, municipal, legislative, or parliamentary election ever awakened such interest or produced such excitement in the town of Napanee before. The hour for opening having arrived, we made our way through the throng to the hall door, and exhibiting our written contract with the Mayor for the use of the hall that and the succeeding two nights I demanded admittance thereto. The Mayor, who had given orders to the janitor to open the hall, was not present to contend further with the Council and the constabulary. Our demand for admittance was met with a dogged refusal; and after some parley I distinctly informed this fossil obstruction to our way that if they persisted in excluding us I would prosecute them for damages. Thus failing to raise the blockade, we retired in good order, albeit the indignant crowd, had they received one word of encouragement from us, would have "run" that mediæval blockade in less time than it takes to write this sentence. But we counselled moderation and advised the incensed crowd to desist and we would try law instead of brute force.

We then proceeded straight to Music Hall the best in the town—where an entertainment was in progress, and opened negotiations with the manager of a theatrical company who

had the hall leased for the whole week. In consideration of \$125.00 cash, which we paid him, he agreed to step down and out and relinquish the hall to us for the three following nights. The crowd had assembled in the street in front of Mr. Underwood's hotel, and in response Mr. U. appeared upon the balcony and addressed them briefly, announcing that we had secured Music Hall and that the lectures would come off there the following three evenings, which elicited hearty cheers.

The next day, anticipating disturbance and trouble at night from our bitter and cowardly opponents, about a dozen of us quietly got ourselves sworn in as "special constables," so that we could deal with the cowardly fanatics as they deserved in case they showed their teeth. When the hour for the lecture came the large hall was packed—all eager with expectation and interest as to what might happen, with a score or two there determined to disturb and break up the meeting. The lecturer proceeded, and after we had ejected four or five of these red-hot religionists who could not keep quiet, the rest, considering discretion their best card under the circumstances, either stalked out or remained peaceable.

Barring this disturbance by a few, this first lecture was listened to attentively, but was received for the most part in stoical silence without the outward expression of either approval or disapproval. The physiognomical observer of faces, however, could see that a majority were more than interested—they were pleased; the braced-up rigidity for the occasion was seen to be surely relaxing under the courteous bearing and cogent reasoning of the lecturer. They feared to applaud the unpopular "infidel," but evidently relished the substantial intellectual food he offered them. At the conclusion, however, led by the few warm friends of the lecturer, there was a good round of applause.

(To be concluded.)

The one enemy we have in this universe is Stupidity, Darkness of Mind; of which darkness, again, there are many sources, every *sin* a source, and probably self-conceit the chief source. Darkness of mind, in every kind and variety, does to a really tragic extent abound; but of all the kinds of darkness, surely the Pedant darkness, which asserts and believes itself to be *light*, is the most formidable to mankind! For empires or for individuals there is but one class of men to be trembled at; and that is the Stupid class, the class that cannot see, who alas are they mainly that will not see.—*Carlyle*.

THE DEAD YEAR—1907.

—:O:—

BY C. COHEN, IN LONDON "FREETHINKER."

—:O:—

ONE of the marked features of 1907 has been the growth of interest in social problems and the rapid development of Socialism. All Freethinkers will have observed this with satisfaction. On the contrary, they will see in it some of the fruits of the vigorous and uninterrupted campaign against supernaturalism that has been carried on for over a hundred years. All along, the work of militant Freethought has been for a social end. Christianity, as a mere speculative system, with no influence on life, or no controlling power in politics, would have roused little opposition. But Christianity, in alliance with the State, or fighting to gain a recognized control over secular affairs, was a very different thing. Freethinkers saw that if social work was to go steadily forward, sane ideals must be encouraged, and something done to minimize the distracting waste of energy on "other-worldism." The work of Paine and his successors, of Robert Owen and his followers, all had this note; and it is as much a characteristic of Freethought now as it was in the past.

In the increased attention to social work, therefore, we have one of the proofs of the weakening of theology and of the success of the Freethought attack. People are realising, in an increasing measure, that it is neither the question of a God nor a future life that are of primary importance to mankind. The really important questions are those of a human and terrestrial character. Our concern lies less with God than with man, less with the existence and nature of a future life, than with the betterment of an existence that bears alike upon all, and with natural forces with which ignorance is an unforgivable sin.

Freethinkers have also cause to congratulate themselves that one section of the Socialistic world—that represented by Robert Blatchford and the *Clarion*—recognize the necessity of clearing Christianity out of the way if their end is to be realized. For long enough, a different policy was followed, and attacks on Christianity avoided. Apparently, the mistaken nature of this policy is now recognized. With Socialism gaining in strength, and with Church and Chapel bidding for its support, there arose the danger of the Socialist movement being dragged along at the heels of religious corporations. And, thanks to those Socialist leaders who, either from mental weakness or the desire to cut a more prominent figure than they would otherwise, the danger has become a very real one. Were this to transpire, Socialism might say good-bye to whatever of real usefulness it contains. Under the circumstances, Blatchford's anti-Christian campaign came as a welcome reminder from within of a real enemy to be feared, and

a real danger to be avoided. To Freethinkers, it was a repetition of an old story, but it was none the less welcome on that account.

In any case, the Freethought gain is a real one. Historically, misery and suffering, weakness, helplessness, and ignorance have been the conditions of Christian supremacy. The slow permeation of the mass of the people by scientific knowledge, a recognition of the truth that all natural forces are ultimately knowable, and therefore controllable, with growing consciousness of the fact that all social ills may prove ultimately amenable to human energy and intelligence, involves as an ultimate, the concentration of the entire social consciousness on social life, leaving religion as a mere speculation without any practical value whatever. Let theologians delude the people as long as they may, this result is bound to ensue. For religious beliefs, like most other things in life, have their foundations in utility, however much this may be disguised. People originally believed in gods because of the good or ill they believed these mythical beings might do. They may continue to believe in them for a while even after that belief has disappeared. But as the consciousness that gods do nothing and control nothing, that human welfare is essentially a matter of human control, becomes more firmly established, there is nothing to save religion dying from sheer disease. It is for this reason that every step in social development and enlightenment may be safely counted as one more nail in the coffin of superstition.

The weakening of theology and its relation to social movements may provide at least a word on another subject that has been kept before the country during the past year. Mr. Charles Booth has pointed out, in his colossal work on London, that but for the supposed value of its social work, the Salvation Army must have collapsed, as a religious movement, years ago. What is true of the Army is true of all churches and chapels in a degree. Social jerryandering is enabling religious organizations to display a strength they would not otherwise possess. And from both the purely social and the purely Freethought points of view, it is important that this social charlatanism should be kept well before the public. In the case of the Salvation Army, the publication of Mr. Manson's book, "The Salvation Army and the Public," with the wide circulation of an eight-page pamphlet of my own, has had the effect of bringing a considerable amount of criticism bear upon the Army and its methods. The Trades Union Congress passed a special resolution calling for a Parliamentary Committee of Inquiry, and special meetings have been held in various parts of the country. A maintenance of the agitation would, I am sure, have the effect of forcing the Army to make its methods public, decreasing the extent of such organizations free sociology, lying, and social quackery, and so make strongly for the growth of enlightenment and Freethought.

The impossibility of religion living by its own strength is well illustrated by the New Theology movement. There are two aspects to Mr. Campbell's crusade. One is the extent to which professed believers are "jibbing" at Christian doctrines. In spite of all that has been done in the shape of boycotting Freethought criticisms of Christianity, they have spread, until Christian preachers are driven to their wits' end to hit on some method of combining knowledge that is no longer confined to a few with teachings which for generations have been taught from thousands of pulpits as infallibly true. Harmonizing has been tried, and failed. Mr. Campbell's novelty—if there be any—consists in throwing overboard a large number of specific doctrines and teachings, and proclaiming as genuine Christianity something which really ignores the essentials of that religion. What is true, and what will stand, in his teaching have long been commonplaces on the Freethought platform; and for that reason we have every cause for pleasure. Our teaching is invading the pulpit, and that it can be preached there is proof of its still stronger hold on the mass of the people.

The other aspect of the matter is that the New Theology, had it been purely doctrinal, might long ago have fizzled out. What has really kept it alive has been its association with a certain social teaching, although in this field Mr. Campbell, by leaving the supernatural discreetly alone, or by expressing his doctrine of Deity in a way that few understand and many may read into almost any meaning they like, has undoubtedly managed to keep a number of people who are interested in social questions in touch with the New Theology, while supplying them with the comforting feeling that they are still profoundly religious—all the more comforting, perhaps, because few of them understand it. The gratifying feature is that not even a popular preacher in a well-known pulpit can keep people interested in theology. Jesus the thaumaturgist few care about. Jesus the pioneer Socialist, the advocate of land nationalization, State education and State maintenance of hungry children, may still attract many—until they find out what a farce the whole business is.

The growth of liberal thought during the past year has been most marked. From one point of view it is pure gain; but from another it may threaten loss. For, unfortunately, a liberalizing of thought does not always mean stronger or more robust thinking. Sometimes it acts in quite the contrary manner. Most men are intellectually lazy. If there is an active stimulus at work they may work their mental machinery for all it is worth and may be induced to carry their ideas to their logical conclusions. But if the stimulus is withdrawn the activity ceases, and they stagnate until some new force operates on them. While Christian doctrines were obviously barbarous, and organised Christianity openly oppressive, there existed

plenty of incentive to keep intellectually active such as were capable of the effort. But with Christian teaching humanized—while yet as intrinsically objectionable, and Christian organizations professing liberalism—although really as hostile to genuine liberty as ever, there is a very real danger of effort being relaxed. In this respect every step in the liberalising of Christian teaching promises danger. Thousands who would otherwise be actively engaged in aggressive Freethought work are, by such tactics, induced to hold their hand, imagining that the fight is over. Never was there a greater mistake. The intellectual and social danger of organized superstition is not destroyed because it no longer dares to achieve its ends by open methods. Religion is never so dangerous as when it professes a tolerance it cannot appreciate and will not exercise. And there is always the possibility of a reaction.

In the New Year, as in the old, our work is to keep the old flag flying, and the old movement afoot. That work has in the past borne splendid results, and it will bear still greater ones in the future. These results were not always easily apparent, but they were none the less real. It has been the lot of the fighting section of the Freethought world to initiate many movements of which others have reaped the benefits, and others often claimed, and received, the credit. It is when one looks back and considers what things were, and then looks round upon what things are, that we realize how great the advance has been. That advance has been won—so far as it has been due to conscious action—by the efforts of a mere handful of men in conflict with one of the greatest and the most unscrupulous of organized superstitions. Those pioneers, who fought with their lives and liberties in constant danger, are, we hope, not without their representatives to-day; and it is at least something to a nation that there exists within it a party free from, and superior to, all sectarian entanglements, but who stands simply for the right of truth against error, of reason against superstition, and for the supreme value of human dignity and justice.

Our educational system still fails in its greatest purpose; it fails to produce the citizen. We are still training in our schools and colleges young barbarians by barbarian methods; and we turn them out half socialized, and expect them to be model citizens. We wonder why it is that education fails to free us from crime, but develops among the educated frequently only more adroit and subtle anti-social action; why it is that we are now troubled, not with the highwayman and vulgar thief, but with the cultured freebooter and "grafter" of modern business and professional life. It must be evident, even to those who reflect but little, that what is wrong is not education itself, but our particular system of education.—*Prof. Charles A. Ellwood, University of Missouri, in School Review.*

"THE RAID ON PROSPERITY."

—:O:—
BY B. F. UNDERWOOD, QUINCY, ILL.

—:O:—

THE above is the title of a volume just issued by D. Appleton & Co., from the pen of James Roscoe Day, Chancellor of the Syracuse University. Chancellor Day is an LL.D. and was for a number of years a minister of the Methodist denomination. Once he held a bishopric, which position he resigned, for what reason we do not know. He is best known as Chancellor of the Syracuse University, and as such he is most widely known by his utterances made some year and a half ago in defence of Rockefeller and the corporations, in reply to references and actions by Roosevelt and his administration. It seems that J. D. Rockefeller has been a liberal contributor to the support of the Syracuse University, and this fact has been used much to the disadvantage of the Chancellor, who has been charged with toadying to the oil king and to corporation influences because of the money received and expected from these sources.

"The Raid on Prosperity" is a vigorous discussion of the rights of business and of property, as well as of individuals. It is largely a defence of corporations and of their methods, of their right to accumulate colossal fortunes and of the beneficial influences which result therefrom. The Standard Oil Trust is eulogized for its honesty, and such words as "octopus," "predatory," etc., as applied to it, are deprecated and denounced. Chancellor Day enters into a detailed defence of the Standard Oil Company, in which he justifies its competitive and crushing-out methods, and denies that it has been guilty of receiving rebates since the laws were passed prohibiting them. If he had waited until Commissioner of Corporations Smith had issued his recent statement, the Chancellor would have been disposed to omit this portion of his work or to have modified it very considerably.

The truth is, this work is a defence of the plutocratic classes against the classes of labor, an apology for and defence of the great combinations of capital, and nothing but criticism for the labor organizations of the country. Mr. Rockefeller himself could not have written a more partial or one-sided and unfair statement of the industrial situation and corporate methods than is presented in this work. He deplores the

prosecution of corporations for the offences of which they are accused; and the work of ferretting out graft and fraud, the business of "finding odors" by special attorneys and agents of the government, and of "bringing them to the president to sample," is treated with bitter sarcasm.

"The spirit of investigation," he says, "has discredited nearly every man's business and posted warnings everywhere until men do not know where to insure their lives or where to invest their savings."

"Nothing on earth but this unwise and useless investigation could stop the progress of the most prosperous age the world has ever seen," says Chancellor Day, and he would have all the commissions "which must justify their existence by smelling for rotten things," dismissed. In reply to the complaints made against ill-gotten "swollen fortunes," he says that wages also have been swollen, and he puts the rise in wages and salaries as an offset to the accumulation of vast fortunes by methods such as high finance may command, but which neither the moral law nor the law of the land approves. Even an inheritance- or an income-tax with the Chancellor means "sequestration."

The Chancellor seems to have an almost morbid admiration of wealth. He seems to look for the redemption of the race through wealth. As an unqualified worshipper of the Golden Calf, he takes the cake.

Dr. Day several times mentions Christ in support of the rights of wealth, and says that Christ's teachings have encouraged and promoted wealth, that Jesus loved a rich young man, etc. He forgets to tell us what Christ said to that young man, who had kept all the commandments: "One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasures in heaven; and come, take up the cross and follow me." The young man went away grieved; for he had great possessions. Then Jesus said to his disciples, "How hardly shall they that have riches enter into the kingdom of God. . . . It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God." On another occasion Jesus said to his disciples: "Blessed be ye poor: for yours is the kingdom of God. . . . But woe unto you that are rich! for ye have received your consolation." Dives, the rich man, went to hell: Lazarus to Abraham's bosom.

Why does Dr. Day refer to Jesus, who had not where to lay his head, and taught a cult of poverty, in support of the view that the Nazarene was a great friend of wealth? And why absurdly claim that teachings of the Nazarene have promoted wealth when he taught men to take no thought of the morrow, not to lay up treasures here on earth, etc., and when the world has grown rich and vast fortunes have been accumulated in proportion as men have disregarded these injunctions and given most of their time, thought and energies to money-making pursuits? "Times change and men change with them." What was said by the Jewish Reformer nearly 2,000 years ago to the poor people who lived on the banks of the Jordan and along the shores of the Sea of Tiberias was perhaps suited to the condition—one of extreme poverty and wretchedness—in which the people lived; but how can a man of ordinary knowledge quote these teachings to sustain big fortunes, trusts and corporate influences in this age of intense industrialism? This is only a sample of the Chancellor's attempts, in which his zeal outstrips his judgment, to make points in favor of millionaires and corporations, by the use of names or the citation of authorities.

We do not question Chancellor Day's sincerity nor do we deny that he has presented his views with directness, vigor and courage, but we do not see that he has made any contribution whatever to human knowledge, while he has directed much of his argument against men of straw, which he has himself set up. No reasonable person finds fault with large fortunes. What people find fault with is the accumulation by dishonest methods; methods which take money from the pockets of the people by the forming of conspiracies to keep up prices and to keep the people from purchasing at lower rates, a method that the trusts, most of which are aided by the protective tariff, have uniformly pursued. People do not find fault with men for uniting and co-operating in carrying on business, but for putting their heads together, limiting production, raising prices and making it harder for the people to live. In fact, it is the dishonest methods and not the legitimate methods of business with which the people find fault, and these methods are touched on very lightly by Chancellor Day, his language in dealing with them being the language of apology and excuse.

On the whole, the book is so thoroughly plutocratic in its

views and sympathies and so harsh and unsympathetic in dealing with labor unions that we do not believe it can have much influence with any class of readers.

Some of the criticism of Roosevelt is pertinent, but for the most part it is criticism for the performance of duty rather than for usurpation of authority that does not appertain to his office.



THE IMPROVEMENT OF THE UNDERSTANDING.

—:O:—

SPINOZA, QUOTED BY PROF. E. E. POWELL IN "SPINOZA AND RELIGION."

—:O:—

AFTER experience had taught me that all the things which frequently obtain in ordinary life were vain and futile; when I saw that all things which I was wont to fear were neither good nor bad, except in so far as the mind is affected by them; I finally decided to inquire whether there were something that is an attainable real good, by which alone, all other things having been rejected, the mind would be affected; whether, indeed, there would be something which, when found and possessed, would enable me to enjoy continual and supreme happiness forever. I say "finally decided," for at first thought it seemed unwise to be willing to drop a certain thing for one as yet uncertain. I saw in fact the advantages of honor and riches, and that I should be forced to renounce the pursuit of them, if I wished to give serious attention to something different and new; and, if perchance the highest happiness really resided in those things, I saw that I should be deprived of it; but if it did not reside in them and I should give attention to them, I should also be deprived of the highest happiness.

I considered the question, therefore, whether it were not perhaps possible to arrive at a new mode of life, or at least at a certainty concerning its existence, without changing the usual conduct of my life; but I often attempted it in vain. For those things in life which, as is evident from men's actions, are esteemed to be the highest good, may be reduced to these three: riches, honor, and sensual pleasure. By these three things the mind is so distracted that it is able to think very little about any other good. For as regards sensual pleasure the mind is thereby rendered so inactive that it rests in it as if

in some real good ; so that it is in the highest degree hindered from thinking about any other ; and such enjoyment is followed by the greatest depression of spirits, which, if it does not suspend the mind's activity, at least disturbs and dulls it.

By the pursuit of honors and riches also the mind is not a little distracted, especially when they are sought for their own sake ; for then they are assumed to be the *summum bonum*. But by honor the mind is still more distracted than by riches ; for it is always supposed to be good for its own sake, and as a final end, to the attainment of which all things are employed as means. . . .

When I saw, therefore, that all these things would hinder me from applying myself to any new mode of life ; that, in fact, they were so opposed thereto, that either the one or the other would have to be renounced, I was compelled to inquire, which would be the more advantageous to me. . . . After earnest reflection, I came to see that I should be leaving certain evils for a certain good. . . . The evils were seen to have resulted from the fact, that happiness or unhappiness depends on the quality of the object loved. For unless a thing is loved, no quarrels arise concerning it ; and there will be no sadness if it perish, no envy if it is possessed by another, —no fear, no hatred, in a word, no perturbations of the mind at all. All these arise when we love those things which can perish, such as the objects of which I have just spoken. But love towards an eternal and infinite thing feeds the mind with joy only and is free from all sadness."

OBSTACLES TO SOCIAL IMPROVEMENT.

—:O:—
BY PROF. WARD IN "DYNAMIC SOCIOLOGY."
—:O:—

MORAL and social sciences labor under difficulties from which all other sciences are exempt. While in the physical sciences every attempt to go back to fundamental principles is deemed highly proper and praiseworthy, the original truths upon which society and morality rest cannot be laid bare and plainly stated for fear of shaking the morbid sense of the civilized world. To do so would be to call down a storm of indignation from the majority of mankind. This denunciation is no less effective because irrational. Those who use it thereby show that they have no grounded conception of the origin of society or the basis of human action. The fore-

most thinkers are, therefore, obliged to refrain from promulgating the real truths that underlie society and conduct, through fear of actually obstructing the progress of the world. A wise man has declared that "the greatest intellectual benefactors of mankind have never dared, and dare not now, to utter the whole of their thought." But this timidity is usually due to a truly philosophical fear of jeopardizing the very cause which they hold most dear. The impolite class of theoretical reformers who have the habit of charging such people with moral cowardice, are themselves only fit to lead a forlorn hope, and frequently thereby engender a deplorable reaction.

There is scarcely an important principle of sociology which has not shocked the sense of the age and been met with condemnation as calculated to upturn the established order. The primary laws of human action, upon which both social and moral science rest, cannot be stated in the simple language of science. Men do not want to know that their life is capable of analysis into simple physical principles. They prefer to contemplate themselves as something entirely preternatural. The science of human conduct is particularly objectionable. Every rational analysis of human action tends to ground it in egoism and assimilate it to animal action. Very few want to know such truths. That the most disinterested action should result from the effort of the actor to experience pleasure is a truth repugnant to the human mind. It belongs to the list of unwelcome truths, like that of the genetic development of the race from a less highly organized state. (Sir Charles Lyall's "Principles of Geology," vol. ii., p. 501. Prof. S. Peirce in "Popular Science Monthly," vol. xiii., p. 477.)

And thus is social progress thwarted at every step. The various institutions established in society are hedged about with a sanctity which it would be sacrilege to invade. To show how they originated, or even to assert that they have had an origin in the nature of things, is a task which only brave minds will undertake, and that with little hope of convincing anybody.

These, we say, are among the obstacles which the science of sociology has to encounter beyond all that lies in the path of the other sciences. And, if other sciences have sometimes been similarly hampered to a limited degree, it has only been in proportion as it was vaguely apprehended that similar explanations might thereby be made easier of the more complex phenomena of life, mind and action.

Among other means by which progress defeats itself is the circumstance that all the labor performed in the interest of progress is unremunerative. Most of the labor incident to scientific discovery has to be done gratuitously, as it commands no price. In fact, much of it has to encounter strong opposition, so that there have even been martyrs to science. The utterance of progressive ideas is not welcomed, much less paid for. The

lucrative employments are all non-progressive. Those receive most who labor solely for the maintenance of the existing *status*, such as lawyers, judges, officers of government; and, in civil life, merchants and various non-producing professions. In the literary world the only writers that are paid are those who describe things as they are, and the more superficial and trivial the subject written upon the greater the compensation. Those who are able to tell us how things were in the remote past, how they are to be in the remote future, or how they should be in the present—these must work for nothing, and meet with perpetual opposition besides.

The three classes who have made all the contributions to the world's advancement have thus performed only a "labor of love." These are the mechanical inventor, the scientific discoverer and the philosophical thinker.

The reformer necessarily labors in an untried field. His principles are, in fact, often unsound, and however sound, they are always mistrusted. Success is the only commodity that commands a price. But the inventor, the discoverer and the thinker work not for the present, but for the future. They rarely hope that their efforts will be crowned with practical success during their own lives. How, then, can they look for material reward? They do not, and it cannot be seriously complained that it is not conferred. It is not to complain that these facts are here brought forward, but rather to show that in the very nature of things all human progress, so long as spontaneous or genetic, *i.e.*, so long as not teleological, must operate to its own greatest disadvantage, and perpetually defeat itself.

Modern society is in such a state that not only is it the worthless that commands the pay, but the truly valuable is systematically kept out of view. Those having the least merit have the most love of applause. It is sufficient to make one believe in the alleged degeneracy of the times to see the zeal for "cheap notoriety" evinced by persons having no merits, and the willingness of society at large, through the press and in other ways, to co-operate in the work. The really meritorious person shrinks from notoriety and scorns applause not rendered to merit alone. Yet merit is rarely sufficiently appreciated to secure its own public mention. It has, therefore, come to be a tolerably safe inference, whenever such public mention is made, to assume that it has been directly or indirectly *procured* by the party complimented. In this way the true condition of society is not only never known, but what is precisely the reverse of its true condition is publicly believed to exist.

Human progress is further defeated by man's ignorance of his own interests. Those who most strenuously oppose measures of reform are usually the ones who would be most benefited by their adoption. Just as the slave often declares his preference for slavery and helps his master to rivet his chains, so the ignorant generally denounce intelligence, and do all in their

power to prevent the light reaching them. It is a paradox in matters of education that those who vote against it thus really prove their need of it. The unlettered man of large family whose children might, by the laws of many localities, be educated at the expense of the rich man of small family, is usually found joining with the latter to destroy this precious advantage.

The laboring masses follow after designing demagogues, who promise impossibilities to secure personal gain. They reject the wiser counsel of their real friends, who place less stress upon them from fear of being suspected of self-seeking. And so it is throughout ; so that the philosopher often finds himself wondering how any progress can take place at all when everything seems to conspire to make bad worse. And, in fact, whatever advance is made is due to "natural selection," and is, in one sense, the result of chance. Only progressive or at most stationary societies can survive. All others (and they may have been many) have disappeared. The most that can be said is that society exists because it is not retrogressive, and this explains in the only scientific way why it is progressive.

But it is only of genetic or passive progress that we have spoken, for, unfortunately, this is about all that has thus far taken place. The era of teleological or artificial progress has not yet begun. It may never begin, but, until it does so, society is as liable to succumb to an adverse wave of reaction, and suffer extinction, as is any race or species of animals or plants ; and we know that this is constantly occurring.

To overcome these manifold hindrances to human progress, to check this enormous waste of resources, to calm these rythmic billows of hyper-action and reaction, to secure the rational adaptation of means to remote ends, to prevent the natural forces from clashing with the human feelings, to make the current of physical phenomena flow in the channel of human advantage—these are some of the tasks which belong to the great art which forms the final or active department of the science of society—this, in brief, is *Dynamic Sociology*. "*Voir pour prévoir* ; "*prevoyance, d'ou action*," (Comte, "*Philosophie Positive*," vol. vi., p. 618.) predict in order to control, such is the logical history and process of all science ; and, if sociology is a science such must be its destiny and its legitimate function.

Husband : "This house is as cold as a barn, all the doors are swinging open, the children yelling, no signs of supper, no——"

Wife : "Why, my dear, how unreasonable you are ! You are absolutely brutal. The idea of talking that way, after I've worked like a slave the whole afternoon trying to finish this 'Heaven Bless Our Home' motto for the front hall."

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THE BOULTER "BLASPHEMY" CASE.

This case forms a good illustration for Canadians of what they may reasonably expect if they continue their present supine policy of indifference to ecclesiastical encroachments. The case occurred in London, England, but it will awaken a desire to imitate it in many a Canadian priestly bigot's breast. Boulter, it seems, had been for some time engaged as a sort of anti-Christian free lance in the street preaching brigade, being unknown to and unconnected with the English National Secular Society, of which Mr. G. W. Foote is president, though he was selling books for the Rationalist Press Association. But a few weeks ago some of his utterances irritated a Christian opponent, and Boulter was arrested and taken before a magistrate on a charge of blasphemy and obscenity. The obscenity was described as being so bestial in character that the magistrate decided to hear the case in private ; and there is little doubt that the intention was to send Boulter to prison on a disgraceful charge without giving him a fair and open trial. The prosecution, however, had reckoned without their host. Boulter had appealed to those from whom he thought he had a right to expect help, but the only one who appeared on the scene in response was Mr. Foote, to whom he was a total stranger. Mr. Foote at once took measures to defend Boulter, pledging the resources of the National Secular Society for the purpose.

At this point there was a remarkable change in the case. Boulter's counsel protested against the case being heard in a court with closed doors and retired, and the magistrate, finding that Boulter had secured able counsel, opened the court, permitted the prosecution to withdraw the charge of obscenity,

and finally committed the prisoner for trial at the Old Bailey on the charge of blasphemy. The trial was to take place about the 4th of February, and the services of good counsel were engaged, who will have the benefit of Mr. Foote's rather intimate acquaintance with the workings of the Blasphemy Laws, under which he was sentenced to a year's imprisonment in Holloway Gaol for legitimate criticism of Christianity.

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MR. FOOTE, PRESIDENT OF THE NATIONAL SECULAR SOCIETY.

We cannot avoid expressing our appreciation of the energy displayed by Mr. Foote and his generous treatment of a total stranger suffering under unjust persecution. We have often admired the ability, culture and vigor displayed in Mr. Foote's literary work, and we are sorry to observe that, in consequence of the decrease in revenue from the publication of the *Free-thinker*, his friends have found it necessary to make an appeal to the Secular world to create a fund for his benefit—to take the shape of an annuity. We can only hope that the appeal will be generously answered. Mr. Foote is, in our opinion, by far the most capable Freethought advocate in Britain. He is a clear and logical thinker, an exceptionally good platform speaker, and his literary work proves him to be a widely-read and cultured scholar, deeply imbued with a keen appreciation of the grandest and subtlest beauties of English literature. His articles in the *Free-thinker* are often fine specimens of polemic literature that cannot be matched for their broad and tolerant views, incisive logic, and graceful and discriminating use of words by the productions of any writer in the periodical literature of our day; and it seems to us to be a lamentable thing that the invaluable abilities of such a man should be squandered on the office drudgery of a sub-editor. We hope soon to hear that the fund to be raised will be sufficient to place him in a position in which he will be free from the office drudgery, and in which he will have leisure to devote himself to his most cherished work.

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SIR OLIVER LODGE TALKS WITH THE DEAD.

This age will undoubtedly be known as an age of widely-spread superstition, even if it is also known as an age of the most radical scientific research. The vast developments

in the arts and sciences that have marked the past century have, naturally enough, not been without their drawbacks, the greatest of which has been the tendency to specialization, resulting in the comparative enslavement of the masses, the fostering of monopolies, and the accumulation of immense wealth in the hands of a few individuals; nor could it have been expected that there should be an uninterrupted triumphal march of improvement, when we remember that many of the most deeply rooted prejudices and sentiments and the strongest class interests were intimately bound up with superstitions the roots of which can be traced back to pre-historic times.

But it is not at all easy to understand how some of the most prominent men in the scientific world itself should prove themselves to be still under the spell of supernaturalism; more especially when we remember that such men have little if anything to gain by pandering to popular credulity or class interest. For, if one thing is clear more than any other, it is, that truth is the supreme goal to be achieved by every man who values his reputation in the scientific world, whether merely for to-day or for the future.

Oliver Lodge, William Crookes, and Alfred Russell Wallace are three men who have been honored for their great scientific works, and yet each one of them has given way to some form of the current vulgar superstitions. Sir Oliver Lodge has just given "Spiritualism" a great boost by announcing before the Psychical Research Society that he has demonstrated the truth of its postulate that the dead are still alive and can send messages to the living. It is needless to say that there is nothing new in his "facts"—they are the same old stories of the "control" of mediums by the spirits of dead people, causing them to write messages concerning matters of which the mediums were totally ignorant, but of which the persons interested knew the truth.

Quite decisively Sir Oliver says that "the evidence led us to realize the truth of telepathy;" which might be interesting if anything like a satisfactory test of its truth were attempted. If true, telepathy could be put into operation by any two persons who chose to make the test. But it is unfortunate that, instead of making a simple and crucial test, the usual plan is to make so many preparations against fraud that the telepathy would be hidden even if it existed. Sir Oliver appears to be about as easily satisfied as any poor mother who

pays a medium a dollar for a sphinx-like message from her drowned sailor boy.

Sir Oliver likens the spirit-hunters to the "excavators boring a tunnel from opposite ends amid the roar of water and other noises," and says "we are beginning to hear now and again the strokes of the picks of our comrades on the other side. The boundary between the present and the future states is still substantial, but it is wearing thin in places." We suppose it is easy for men in a certain state of mind to hear the strokes of spiritual picks in the spiritual hands of "discarnate" spirits; but it only proves the utter folly of Sir Oliver's facts to hear him talking of the "boundary between the present and the future states . . . wearing thin in places." Have the spirits no more efficient tools with which to work than humans possess? Fancy a spirit digging with his spiritual pick suddenly striking a thick boulder and finding out that he had only got into a professional medium's skull, when he was trying to reach Sir Oliver Lodge's brain; Surely in Summerland, where the discarnate ones can work night and day and seven days a week, they might make better progress; but progress seems to depend entirely on the amount of money to be expended by credulous humanity,

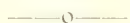
Sir William Ramsay very plainly says that "hallucination" is the proper word to apply to Sir Oliver's wonders. He was once a member of the Psychical Research Society, and says he acquired the conviction that most of their works were sheer humbug. Sir William Crookes told him, he says, many far more wonderful things than Sir Oliver Lodge now announces, but, though he saw no reason to doubt Sir William's honesty, he was compelled to remain a sceptic. The wonder is, that men of scientific attainments can find time to waste over such senseless tricks.

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WILLIAM JENNINGS BRYAN IN CANADA.

Mr. Bryan has been honoring Canada with a visit during the past week or two, and has aroused great enthusiasm in the religious world. It is a grand thing to hear a prospective President of the United States uttering in voluble sentences a conglomeration of all the exploded fallacies of the Christian attacks on modern science of the past century. It proves how low is the standard of intelligence and culture in Canada when

great audiences, comprising many of the leading members of the Government, the Legislature and the Bar, can be collected to listen to a politician whose addresses read as if their author was an admirer and a close student of Talmage, Moody and Torrey. As a sample of his method, we note his objection to the use of the word "liberal" to describe men who "did not believe in any religious sect." He said it was offensive to him. And then he illustrated his meaning by a story. He had often seen a member of the Baptist Church going home drunk, and one day the local paper had a sketch of this man's career, noting, to Mr. Bryan's disgust, that the drunkard "had been brought up in the Baptist Church, but as he grew older he had become more liberal in his views." This effort evoked loud applause and laughter, but Mr. Bryan failed to remind his hearers that all his "liberal" sectarian Baptist training had not prevented the man from succumbing to the attractions of the worship of Bacchus. Christianity, as Mr. Bryan says, may be the great moral force that will regenerate the world, but it will have to be a different Christianity from any sort we have so far heard of, for hitherto it has undoubtedly failed in saving either nations or even the Christian sectarians themselves from the worst vices and crimes that afflict humanity. To-day there is far more drunkenness, crime, vice, gambling, prostitution, and political and municipal corruption in Christian lands than has ever been known before; poverty seems to be on the increase, with little prospect of improvement; and it seems as if the Christian nations would have to learn from heathen races the lessons of patriotism and uprightness that alone can save them from hopeless degeneration.



EXIT DARWINISM.

In Montreal Mr. Bryan addressed immense audiences, and his parodies of modern ideas seemed to delight the orthodox Montrealers, who must have forgotten Torrey's fake stories and imagined that Bryan was telling them something newer and better than what they can hear from a common preacher any Sunday in the year. Mr. Bryan, of course, is a practised speaker with a good voice, though not an orator, and a good deal of his success may be due to the possibility of his being elected President. Canadians, like Britons and Yankees, are always ready to cheer a king or a prince, a president or a man

who wears an official uniform, with a title before his name or a long string of enigmatic initials after it.

Mr. Bryan omitted to say anything about the "16 to 1" cry on which he sought election eight years ago. Making multi-millionaires by Government fiat is not such a winning scheme as it then seemed to be, and we can well understand that the pious-Christian-apologist racket may appear to-day to be far more likely to spell success for a Presidential candidate.

The Montrealers must have been greatly edified by Bryan's sermon on "Christ the Prince of Peace," for it was occupied mainly with the ordinary pulpit "refutation" of Darwinism, which affords untold bliss to the weak-brained candidates for infinite inanity. With infantile philosophy, Mr. Bryan said that "Man is a religious being striving after realizations of religious conceptions in his heart." When Thakambau used to take delight in slaughtering a few score of his captured enemies or an occasional unlucky follower with his divinely-spiked royal club ("the powers that be are ordained of God"), and made a great feast of them accompanied by a canoe-full of home-brewed whisky, we suppose he was trying to realize the conceptions of his heart. Whether they could properly be termed religious is perhaps debateable. Perhaps the Archbishop of Canterbury with \$75,000 a year is the best example of a man who has striven to realize the religious conceptions of his heart.

Mr. Bryan, however, outdid himself in his crushing rebuke to the Darwinians. "If any man," he cautioned us, "took pride in descent from a monkey, let him take care that he is not now going towards and not from the monkey." Which ponderously clumsy attempt to imitate Sam Jones was followed by the stupid assertion that "Darwin taught us that hatred is at the bottom of the law of development, yet history teaches us that nations that substitute the law of love are the great nations of the world." Which are the great nations of the world that have turned hate into love? Colonel Ingersoll said he could not reconcile God and Siberia, but Mr. Bryan reconciles Siberia and love! But perhaps Russia is not a great nation? Indeed, we should not be surprised to find that there is only one great nation in the world—the United States—and its policy is universal love, misunderstood by most people, and therefore commonly misnamed graft and monopoly at home and grab and bluff abroad.

MR. BRYAN—PREACHER AND POLITICIAN.

Every man, we claim, has a natural right to earn his living in the way that to him seems best, so long as in doing so he refrains from attempting to restrict other men in the exercise of the same right and so long as his method of earning his livelihood does not inflict injury upon his neighbors or upon society at large. It may seem strange to many people that a preacher should be a politician, but that may arise from faulty views of the comparative honesty or virtue involved in the two businesses. Roosevelt has tried a little Rough Rider religion, but his attempts are about as clumsy as might be expected from a Texas cowboy. Our own Province has recently supplied many samples of preacher-politicians, so that, however sordid and unlovely the sinister hybrid may appear to our uncultured eyes, we do not feel like cavilling at Mr. Bryan's incongruous choice of a dual profession.

Mr. Bryan says he was a preacher before he was a politician and hopes to live again in the sanctity of professional broadcloth and white chokerdom. And having passed the intervening years in close alliance with corrupt politicians, like a dog returning to his vomit he is now preparing himself to give the world the edifying spectacle of a President, after spending millions of money in arming his nation to fight the world, retiring to a pulpit to utilize his accumulated wisdom in proclaiming, as he now does, that "Christ is the only way to peace!" As if deliberately to write himself down as a mere parrot, Mr. Bryan asserts that "the greatest mystery in life is the change of heart and ideals in the man when he turns to Christ." We venture to say that in most cases the mystery is as easily solved as that involved in a preacher's acceptance of a call to a higher salary. Ironically he asks, "Why is it only in the church that we are to refuse to accept mysteries?" When belief in dogmas based on the mysteries of science is made the test of morality and good citizenship it will be time enough to introduce this sort of Sunday-school argument.

Mr. Bryan assures us that "Belief in immortality brings peace." Doubtless this is true—in some cases; in others the very reverse is true. Some people are horrified with fears of eternal torture in hell, while others laugh at such impossible nightmares. Some people find peace in hopes of eternal bliss or eternal rest and idleness. Each to his taste; it is an index

to his character, at the least. The Freethinker's ideal is to live so that when his span of life is ending he will have the satisfaction of feeling that he has done his full duty as far as it was in his power to do it, that he has wilfully wronged no man, that he has tried to make the world better, and that he is prepared courageously to meet any fate that may befall him. Mr. Bryan must have imagined himself to be talking to a set of Sunday-school children when he told his audience that any conceivable religion could bring greater peace than that arising from such considerations as these.

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THE PASSING OF CHRISTIANITY.

In his Notes on the Boulter Blasphemy Case, Mr. Foote quotes some passages from a sermon of Rev. R. J. Campbell, the New Theology preacher of the City Temple, delivered on January 9th, the text being the Biblical account of the creation of man. The extracts show a remarkable boldness in proclaiming the absurdity of the old orthodoxy, however loudly men like Torrey and Newell may emphasize its undiminished stability as proved by their success among the credulous mass. After remarking that "Man has credited God with his own cruelties, whimsicalities, pride and vanity, petty jealousies and general unreasonableness," Mr. Campbell went on :

"The ordinary pre-suppositions of evangelical Christianity are utterly absurd, and every one of us must have felt their unreality from time to time. The fact is, we seem to have two Gods, whom we call one, but who, by no possible stretch of the imagination, could be combined in one personality.

"The first is a sort of old woman, who made the world and man as though He expected everything to go right and no evil or mischief to mar the work of His hands. But He laid His plans so badly that the whole scheme went awry and heaven has been mourning ever since.

"Poor God ! He is not to blame, the theologians tell us ; it is wicked man, more especially woman, who has put everything wrong. God has done His best, and the result has been untold ages of chaos and unimaginable suffering. All God can do is to provide a redeemer to save a few out of the wreck, and to keep on pleading with humanity—' O, prodigal child, come home.' You will, I am sure, forgive me for the seeming irreverence of saying that that kind of God is a fool. And the other God, or God with the other face, is not much better.

"This other God has prepared a hell for the poor, helpless victims of

what is called His righteous wrath. He has made it big enough to contain the whole race, and into it the whole race will go unless they repent in time and avail themselves of the sufferings which He has graciously inflicted upon somebody else for their benefit. He has been sitting up there in heaven ever since creation first went wrong, brooding darkly over what He means to do to perverse and rebellious man when his time comes."

Hereupon Mr. Foote remarks: "This was good 'blasphemy,' but better followed. Mr. Campbell imagined the orthodox Christian God to be in the audience, or at least listening, and apostrophized him (or Him) in this manner:

"Look down upon the world as it is now is, and tell me what you are going to do. Will the 'prodigal-child-come-home' business satisfy you? Can you hear the sobs of little children who are hungry and cold or ill-treated, or dying of painful disease? Can you watch with equanimity yonder strong man battling against heavy odds and yet feeling the ground give way beneath him as he struggles?

"Could you have saved him—you, God, you!—or did you think it was not worth while? Are you going to tell me that you are very sorry for humanity, but that, of course, it has brought all this upon itself? Are you going to maintain that we have sinned against you? Are you not sinning against us?

"What do you mean by your marvellous love? You have plenty and we are starving! You can see and we are blind! You have omnipotence and we are crushed by pitiless fate! And what about that hell of yours? Ought you not to be in it for awhile yourself? Bah! you are contemptible, you King of Kings and Lord of Lords, if you have nothing more to say than that you will accept our penitence and remit our tortures when we are dead if only we believe! I would rather trust my own humanity than such a divinity as you."

With Mr. Foote, we should like to know, if this is not blasphemy, what is? It would seem that the words which, in the mouth of a street preacher or a bible-banger in a church, are good religion if a little erratic, become rank blasphemy in the mouth of a Secularist lecturer or a Socialist advocate like Mr. Boulter. And perhaps there is a substantial if not a very justifiable reason for the distinction. The preacher knows when he is preparing his ordinary sermon, that his work is entirely of an artificial character, and that his audience will forget his words as easily as they forget the rest of their religion; but in the mouth of an opponent such words become "thorns in the flesh," the wounds from which demand relief at all hazards.

Mad Murdock.

TEN BAR-ROOMS IN A NIGHT.

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It was Saturday, 2 p.m., when I met Jack, and as work was over for the week he suggested that we go into Mike's and have a cigar. Then I couldn't leave without offering him something, and we each had a "short lager." Then somebody came in who knew Jack, and I was introduced to Mr. Burton, who proposed to "buy" and insisted that we have the best, so we took Scotch, and were just finishing it when Smith came in and slapped Jack on the shoulder and was asked to join us. Then Smith bought, and a friend of Smith's rang in. As there were about forty-five people in the room, and it was rather crowded at the bar, Jack proposed to go to Aleck's, just to see if any of the "boys" were there. They were. We had just started on cocktails when a fellow came forward and hailed Jack as a familiar, had known Jack for years and always recalled with delight how Jack had spoken at a public meeting and had got such applause that a piece of plaster as big as a bed quilt fell. Jack ordered another cocktail. Then the fellow said he had a friend with him, whom he introduced :

"Mr. Wilks, this is dear old Jack, the best friend I have in the world."

Wilks remembered Jack as a top-notcher at the races ; if Jack backed a horse Wilks always put his last dollar on him. Jack called for another cocktail. Then Wilks asked who I was—"had not learned the gentleman's name." Jack said it was his old pal Murdock ; thought everybody knew him. Wilks said it was all right : he just didn't want to have dear old Jack imposed on. He thought it was up to me to "buy." I said that I bought only when the notion took me. He said that if I was short he'd lend me a dollar. Jack said, "Never mind, don't get mad, Murd, it was only a joke." Then Wilks said there was no harm done ; it would take a lot more than that to offend him. What would we have ? I said I wouldn't take anything. Jack said if I behaved that way he would not take me out again. Wilks said that I was as welcome as the flowers in May. Then we drank, and barkeeper said :

"Who is this on ? Fifty cents, gentlemen."

Wilks' friend said he guessed if the bunch were short he would have to square it himself. Wilks said :

"Jack, if your friend is a 'come on' he'd better say so."

"You ordered the drinks ; I'm a 'come on,' eh? Do you want your block knocked off?"

"Now, gentlemen, none o' that here!" said barkeep.

"All right, I'll pay," said Jack.

"No, you won't, for you didn't order," I said, and paid.

Then we got out somehow and found ourselves in Pete's place, and this is what I recall of our visit :

"What'll you have? Hurry up, you fellows, don't keep me all day"—
 "I say that is a pure bred fox terrier"—"What you talkin' about? that is a pomeranian crossed with"—"I say, where's my change? I put down a two spot"—"Two spot nothin' ; you never put down a cent. Hurry up, no dam nonsense, ten cents quick if you don't want to get"—"I tell you he can't win ; ten even he's beat by three thousand." "Oh, rats! I'll give you fifty to forty he wins by a thousand." "Come off here, you two fellows, make your bets after you've paid for your whiskey! Twenty-five cents"—

The next I remember we were taking square face gin in the Delmonico.

"Hell! what you fellows crowding for? This ain't no cattle car"—
 "An' I just ups an' says, says I, 'You dam son of a'"—"Oh, he went all to the devil. Wife went off with a cove from"—"No, the law says distinctly that you can't speak about a case in court 'thout committin' sub judas"—"Who says so?"—"I tell you what, Corbett, Corbett"—"Rats! Corbett, he couldn't lick a postage"—"Come off the roof! he ain't no speaker. I heerd him once say: 'Oh, will you listen to'"—

I am not clear as to the next move, but I remember somebody in the Tongs and Poker saying :

"Yes, you always see a lot of tough people in these common joints. A man that can't drink and be a gentleman, he ought never to touch it. I remember once in—I think it was Paris, or was it—no, by God, it was in Hong Kong"—

"Were you ever in Hong Kong? What street was the Consulate on?"

"Which Consulate?"

"Don't you know what a consulate is?"

"Yes, and I know what a dam fool is."

"Aw, you cheap skate, I don't believe you were ever in Hong Kong or any other part of France!"

"You dam!—!"

"No, you don't, you—" and as we slid out the side door there was the sound of falling glass and rising expletives.

Then I remember Jack leaning against the counter in a dingy place, and I leaning against Jack, and as we took two "draught" whiskies I heard :

"Naw, sir, Oi won't shut up nor Oi won't go 'way! This dam thing

here is th' father of me childer, an' ye kape 'im here while he's got a cint—naw, Oi won't shut up, ye black hearted villun ! Yes, Oi will, Oi'll have yer pocket-book an' ye c'n stay here an' rot ye"—

Jack said he felt sick and we went out and went to the Eldorado to take something to take the taste out of our mouths, and some one was saying :

" As I was saying, the policy of—of—of the members of the government, that is the progressive policy, though for that matter any government that wouldn't do it"—

" Do what ? "

" Damn it, ain't I telling you ? If you would only keep your yap shut so's a fellow could explain, but you keep jibber, jibber away like one of them damn fly-up-the-creeks ! No, I won't apologize ; you have interrupted me about eighty-five times when I could have told the whole story hours ago and you'd have learned something. Upon my soul, John, your family is good people, but you are the most God-forsaken dam fool !—Yes, you are ; I'll leave it to Dan if I haven't been trying to explain the meaning of politics for the last two hours, but"—

And Jack said to me, " Come on, Murd, it will take him two hours more t' run down ; letsh go home," and we started, but steered for a red light and landed in Mac's.

" Ale, gentlemen ? Just tapped a new one, finest in town. Pepper sauce ? There you are, gents—and ninety's a dollar. No, it was a one ; just look through your clothes and you'll find I'm right ;" but Jack, after several ineffectual attempts, couldnt find his " clothes," and so we started for home ; but we met a big fellow who said he had heard me sing once in a hall, and as he never could forget the song he would treat the singer and his friend. As all the others who had heard that song had expressed a desire to " forget it " I felt that at last I was vindicated, and I put my arm round his shoulder and declared that the drinks were on me because of his intelligent appreciation, and we went in to see Matt. There was an argument on as to what was the fastest time made by a Canadian bred trotter on a mile track. A fellow with a syphon nose said that two minutes was the record, while a man with one eye out and half an ear gone said that it had been done in 1.78. The argument got violent and some one threw a glass that hit Jack in the head and spilled his whiskey. Jack and I went to investigate the cause of the trouble, and the two judges of sport and three of their friends made such rough house that barkeep got us out at a side door and advised us to go home. We went part of the way, but it took us past the Dog's Nest. There we met three men who had heard of our treatment at Matt's. It was shameful, and had they been there the blood of our enemies would have, etc., etc.

Jack bought, then I bought, then,—

"I had a gun once. it was a Ballard"—"A Ballard's no good! I tell you what, a Remington"—"A Remington be damned! You couldn't shoot a barn with any old gun 'thout you was inside"—"Order, gentlemen! If you want to talk loud hire a hall." "Yes, Jack, you ordered that, and \$3.40 makes \$5." "Steady, Murd! there are other people in town besides yourself." "Hell!" "Why, dam it!" "Not and me here!"—"Now you take a dog; no, not any kind of dog but just a well bred collie"—"No, I hold, I hold—hear me, fellows—I hold that a horse is more intelligenter nor a dog;—same t' you—tell y' what, I had a horse once, an' darn, if he didn't know more nor any man here." "Oh, if we was a'd up to your sample, Sam, an ass 'ud do 'thout desecratin' a decent horse." "Ha, ha, ha! you fellows don't know nothin'. Bet y' I c'n down any man at this bar turnin' wrists; no movin' elbows, just square up an' up." "This is no gymnasium, boys; you got t' be quick about it. What'll you have? An' yours? Hollands? C'gar for you? Hurry up there. Seven o'clock, an' ten's a dollar. This way out, boys, front's locked."

Monday I met Jack. "Where'd you go Saturday after we had the cigar at Mike's?"

"Where'd *you* go?"

"I went straight home after we'd had that one glass of lager. Wife says I was awful sick. She thought I was drunk. Somebody's put dope in that lager. How do I know? A fellow couldn't get drunk on one glass of lager; besides, out of the fifteen dollars I only had four dollars Sunday morning. Mike's is getting to be a tough place, an' somebody's touched me."

ENGLISH AS A WORLD-LANGUAGE.

No other modern language, directly by the renunciation and confounding of the old rules of sound, by the loss of almost all the inflections, has acquired a greater force and vigor than the English; and from the unteachable yet learnable fulness of its free middle-tones [Mittaltone] has flowed a substantial power of expression such as perhaps never yet stood at the command of any language. Its entire structure and completeness, at once wholly intellectual and wonderfully perfected, has proceeded from an astonishing union between the two noblest languages of modern Europe, the Germanic and the Romanic; and it is well known how they are related in English, the former predominantly giving the material basis, the latter the intellectual conception. . . . In fact, the English language as used by Shakespeare can rightly be called a world-language, and seems, like the English people itself, destined in the future in yet greater measure than heretofore to rule in all the ends of the earth. When we consider its richness, intellectuality, and condensed adaptability, no one of all the

other living languages may be placed at its side—yea, not even our German language.”—*Jacob Grimm, in “The Origin of Language,” 4th ed., p. 50.*

“THE WELL OF ENGLISH PURE AND UNDEFILED.”

Mr. Norman Hackett, one of the leading actors in the James O'Neill company which appeared at the Grand Theatre, Toronto, in January, gave an address to five hundred public school teachers at the Y.M.C.A. hall, his subject being “Shakespeare and His Haunts.” Mr. Hackett showed himself to be an eloquent speaker and a keen scholar. He had visited Stratford-on-Avon, and told of his experiences there; and impressed upon the teachers the advantages and delights to be gained by studying the great poet's works. “Don't be afraid of Shakespeare,” said Mr. Hackett. “He is always simple, direct, and human. And children will learn to love his characters for the noble qualities he has given them.” Then he touched upon a subject that is of the greatest importance to all to whom clearness of thought and speech is a necessity if they are to be worthy to hold aloft the standard of Freethought. “Preserve our beautiful language pure,” he said. “There is too great a tendency, especially in the States, to cut words off short.” As might be expected in such a large country, there are many dialects, and Mr. Hackett caused much amusement by his imitations of some of them. These dialects are probably the outgrowth largely of the influx of people of many nationalities, if also chiefly the natural result of a want of education. Apart from these colloquial dialects, however, there is undoubtedly a vast amount of defective English in what should be deserving of the name of literature. Magazine articles, even in the most pretentious periodicals, are frequently disfigured by gross solecisms; though the daily paper editor and reporter commonly appear to have striven hard to secure the leading prize for ungainly and inaccurate English. The reporter of Mr. Hackett's lecture concludes his rather disjointed record with a good sample. “He (Mr. Hackett) thought the Boston people talked the best English, though the Canadians spoke it purer (!) than the average American.” People commonly say, “Oh, it doesn't matter; you know what he means.” But that is just what you don't know when a man uses faulty grammar. You may guess—but you may guess wrongly. And if men are to think logically and express their thoughts correctly, they must not be too thrifty of the time needed to master the difficulties of their own language.

The natural rights of men, civil and political, are liberty, equality, social protection, and resistance to oppression. Liberty consists in the right to do whatever is not contrary to the rights of others.—*Thomas Paine.*

REMEMBER THE SABBATH.

Not long ago Andrew Carnegie was a guest of honor at a dinner given by a steel man of Pittsburg. During the more or less humorous remarks of one of the speakers he gave utterance to a jest touching the narrowness of the Scotch Presbyterian. Whereupon, Mr. Carnegie, taking the jibe in good part, proceeded to cap the story by another showing the remarkable reverence evinced to this day in certain parts of Scotland with reference to the sacredness of the Sabbath.

An Englishman, while traveling in Scotland, passed one Sunday in a little country inn not far from Edinburgh. As the tiny parlor of the place was exceedingly close and stuffy, and as the day was very warm the unthinking Briton proceeded to open one of the windows.

"What are ye about, mon?" demanded the owner of the place, with great severity, as he entered the room just in time to prevent the execution of the Englishman's design.

The latter meekly explained that he thought it would be agreeable to have a little fresh air.

"Ye can hae no fresh air in this house on the Sawbath," came in decided tone from the Scot, "six days are enow for that, mon!"

Winnipeg, Man., Feb. 11.—The police on Sunday evening attempted to break up a Jewish wedding in the Synagogue as an infraction of the Lord's Day Act. They were unsuccessful, but the raid aroused much feeling. There is talk of organized opposition to the enforcement of the law, and arrangements are being made to hold a public meeting next week to discuss ways and means.

Hamilton, Ont., Feb. 7.—A summons was issued this morning against Louis Birk charging him with violating the Lord's Day Act in selling newspapers on Sunday, Jan. 12. The Attorney-General had promised immunity from prosecution on Birk's promising to sell no more, but he did sell, and the charge was pressed. E. A. DuVernet is engaged to defend.

"I take the weather as Providence sends it," says a Georgia philosopher. "If I whirled in and prayed for rain there'd come a dry spell, certain; and if I prayed for dry there'd be rain enough to drown us—so there you have it! Best way to do is to lay low and take all that comes your way, unmurmuring."—*Atlanta Constitution*.

A New England man says that one night last winter when the thermometer fell below zero, his wife expressed her concern for the new Swedish maid who had an unheated room.

"Eliza," said she to the girl, remembering the good old custom of her youth, "as it is bitterly cold to-night, you'd better take a flatiron to bed with you."

"Yes, m'm," said Eliza, in mild and expressionless assent.

In the morning the girl was asked how she passed the night. With a sigh she replied:

"Wall, m'm, I gat the irron most varm before morning."

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A SHORT HISTORY OF FREETHOUGHT, ANCIENT AND MODERN. By John M. Robertson. Two volumes, demy 8vo., cloth, by post in Canada, \$7. Watts & Co., London.

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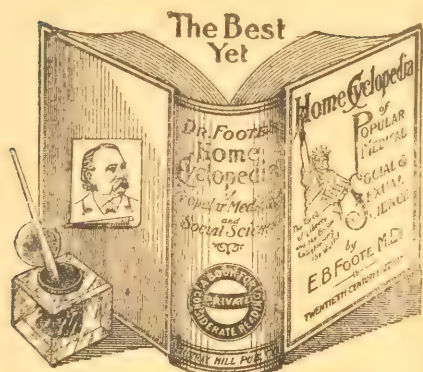
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2. That Reason, aided by Experience, is
the best guide for human conduct.
3. That to endeavor to promote the indi-
vidual and general well-being of society to
the best of our ability, is our highest and
immediate duty.
4. That the only means upon which we
can rely for the accomplishment of this ob-
ject is Human effort, based upon knowledge
and justice.
5. That conduct should be judged by its
results only—what conduces to the genera
Well-being is right; what has the opposite
tendency is wrong.
6. That Science and its application is our
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JUSTIFIABLE RESISTANCE TO LAW.

—O—
AUTHORITY may do its best or its worst; it may again legally rob; it may again revile and imprison and torture, but to *silence* it must *murder* me. The law which forbids the publication of heterodoxy shall never be obeyed by me. I *will* publish irreligious opinions, be the consequences to myself what they may. If conduct so just is unlawful, so much the worse for the law. It is no fault of mine if proper conduct is not lawful conduct. And this I know, if the many odious laws enacted by tyrants, as necessary props for their enormous schemes of oppression, are not resisted, they never will be brought into the contempt they so richly merit."

—MATILDA ROALFE. *Written and published immediately after she had suffered two months' imprisonment at Edinburgh for publishing "The Age of Reason," etc., January—March, 1844.*

INAUGURATION OF FREETHOUGHT LECTURES IN CANADA IN 1874.

—O:—
BY THE LATE ALLEN PRINGLE, OF NAPANEE, ONT.

(Reprinted from *The Index* of April 16, 1885.)

II.

THUS ended the first freethought lecture ever given in Canada. Everybody now breathed easier, and the popular pulse was rapidly sinking to the normal standard. The second evening the hall was again full of a better class of people, including a few ladies, and nearly all listened attentively and respectfully without interruption. The last night also witnessed an in-

creasingly large and still higher-class audience of intelligent and deeply interested listeners, including quite a sprinkling of ladies; and it had already become apparent that the "infidel lecturer" had, by his gentlemanly demeanor, scholarship and forensic ability, already, in great measure, disarmed malice and made a generally good impression. A few there were who no doubt still thirsted for his blood and for ours as well; but with the great majority of the hundreds who for the first time heard their traditional beliefs brought in question and their cherished dogmas refuted, the bitter animosity was obviously vanishing. An interesting and amusing episode occurred the second evening. At the conclusion of the lecture, in response to an invitation from the platform to any person, especially the clergy, who wished to reply, a Methodist minister near the door came to his feet, and with a great profusion of grotesque gesticulation and inflated flourish opened a very animated fusillade of personal squibs and irrelevant shots at the proverbial "man of straw." Mr. Underwood, in rejoinder, so dexterously pricked the gas-bag, and the collapse was so complete, that the audience could not withhold a rousing cheer for the agnostic polemic.

And thus did this initial course of Liberal lectures in Canada finally turn out eminently successful. Considering the bitterness of the struggle—fierce and bitter on one side but firm and uncompromising on the other—it is a marvel that no blood was spilled. A few liberal friends were present at the lectures from a distance to cheer and encourage our own little band by their presence and sympathy.

We bade Mr. Underwood a warm good-bye, being determined to soon again renew the acquaintance so pleasantly and profitably begun (though in the midst of battle), which we soon after did in another course of five lectures.

Our next step now was to carry out our promise to the "fossil blockade" to prosecute them for damages. We accordingly entered an action against the town of Napanee for \$200.00 damages for violation of contract. This case ("Pringle vs. The Town of Napanee") which lingered in the Canadian Courts for four years, with varying verdicts, was finally decided against us on the strength of an old English statute which, though practically quite obsolete, yet, unfortunately, still remained unexpunged on the statute books. I have not space here to follow in detail the long course of litigation, which has assumed an historical as well as legal importance

in the Law Reports of this country. But although we were technically defeated in the courts, we assuredly achieved a great secular and moral victory. The case, being unique, awakened interest throughout the whole country, as far east even as New Brunswick, where the matter was discussed in the press. The judges who tried the case from time to time, especially the High-Court Judges, were unmistakably in sympathy with our side of the case. Our cause they felt to be just, but they were obliged to administer the law as they found it and decide against us. I quote below briefly from two of the judgments of the High Courts :

"If the lecturer used arguments which he in good faith believed to be legitimate and well-founded, if he indulged in no malicious attacks upon sacred persons or subjects, if there were no malicious or wicked attempts springing from pure wickedness to mislead the minds of hearers and lessen their reverence for God and Christianity, I should not, but for the expressions used by the learned Judge of the Exchequer, have thought that a lecturer was committing an act *per se* unlawful. However erroneous the opinions of Underwood may be, there is no ground upon the evidence of imputing to him any wicked or malicious motives. There is no reason to doubt that he was advocating doctrines which he himself, however mistakenly, believes."

Further as to plaintiff: "The evidence satisfied me that the plaintiff made every reasonable exertion to get another hall, and that the only one suitable for his purpose which he could procure was Music Hall, and that he could not get it for a lower sum than one hundred and twenty-five dollars. I find that he acted reasonably and fairly."

At the final hearing of the case before Chief Justice Harrison and Justice Armor, the latter remarked that "if Christianity were true there could no possible harm be done by discussing its doctrines, and in this age we were standing upon the threshold of great discoveries in Nature, and that it would never do to muzzle those people who were engaged in such investigations, because their discoveries did not agree exactly with the preconceived notions of some so-called religionists."

From the above extracts it is very easy to see what the verdict of judges so liberal and enlightened would have been in the Napanee Town Hall Case had they not been tied down to old laws of which they did not approve.

The work of public propagandism thus begun in Napanee was vigorously followed up not only here but in various places throughout Canada. During the two years following the Napanee course Mr. Underwood lectured in different places in Ontario, including Toronto, St. Thomas, Aylmer, Owen Sound, Meaford, Lindsay and Belleville, and held two debates with Rev. John Marples, a Presbyterian minister, one in Napanee continuing three nights and one in Toronto of similar length—besides another five days' debate in Aylmer, Ont., with President Burgess of the North-Western Christian University, on all which occasions the Secular exponent ably and most effectively exposed the errors of the popular religion and presented the positive side of modern liberal thought, making a generally good impression, and fairly succeeded in "troubling" the hitherto placid waters of orthodoxy in Canada. Subsequently he revisited many of the places mentioned, giving additional lectures, in Toronto alone as many as twenty-five at different times, if I mistake not.

This Secular movement thus commenced here about a dozen years ago under difficulties so formidable has been constantly gaining numerical strength and moral force ever since, until now Secularists number thousands and Secularism commands the attention if not the respect of the pulpit, the press, and the community generally.

Seiby, Lennox Co., Ont., April 10, 1885.

THE PITIFUL CHRISTIAN RELIGION.

—:O:—
BY GEORGE ALLEN WHITE.

—:O:—
I AM anathema. The senile rust of ages declares it so.
Why?

Simply because I have looked into a matter and reached one conclusion, while the senile rust has pretended to look into it and has reached another. That is all.

Is there any common sense about that? Even when through incapacity a person decides wrongly about anything,—so wrongly that every intelligent mind recognizes it,—that person merits, in ordinary basal fairness, commiseration and not obloquy, a solicitous and kindly effort to set him right and not the contempt and hatred of mankind. If one savant solves

a geometrical problem differently from his confreres, that is no reason for using the Taboo. When an electrician of note says one thing, and his co-laborers say to the contrary, it is ground, not for the stake and the fagot, but for deeper and ever deeper, broader and ever broader probing and searching and discussion under the tolerant auspices of Eternal Truth.

I have steadily peered into the enigmas of this universe to find out the truth, my Christian friend. Have you?

I have thrown away as far as possible every prejudice and every clog. Have you?

I have not compromised with the frowns of this world or any other. Have you?

The religionist, supine in the network of authority and inherited bias, glances superficially at the momentous mysteries of existence, and by faith arrives at his interpretation of them. That interpretation is false. The Rationalist devotes a lifetime to them and with his untrammelled intellect offers an altogether different interpretation. His interpretation is approximately right.

And how does the world greet these men? In this way: The former, prejudiced, often dishonest, always superficial and wrong, walks the streets that know his face at peace with the world. The latter, free in thought, honest, painstaking and right, is under the ferocious anathema which fulminates constantly, "Depart from us, ye cursed!"

Good—very good. It is a very good universe.

I see a world forming during vast stretches of time out of an ocean of flaming gas. Boundless ages come and go. It cools and becomes globular. After further incalculable stretches of time the beginnings of life take place from out the primeval ooze. More stretches of time fly past with thousands of centuries piled high in chaos on one another; and then we direct our glance to certain regions and behold there huge and terrible monsters, of hideous, impossible shapes,—filled with rage and hate toward themselves and everything that lives: a sickening nightmare of horror. The forms of life increase and change, pass away, and give place to new. "Life" is observed as nothing but a never-ceasing *tete-a-tete* with Death. Each moment, in the fury of the struggle, myriads of creatures, hissing, howling, frothing, desperately fighting to the last, sink to their death. Then come more wide stretches presided over by him who bears the scythe, and the ape-like precursors

of humanity appear. Again we leave the chasms of time, and savage man is on the scene, decked in all the attractiveness of nudity, and launching himself boiling with hell-hate into constantly newer fields of gore. One more leap, and on the verge a silver sheen: remote civilizations sway and flutter here and there over the dim horizon; ethnic impulse becomes gradually tempered with the higher graces that make for beauty; and finally earth's supremest product finds himself standing out from the slime and the sod and throbbing upward toward the sky.

But all for naught. In the lifetime of this globe man is apparently only a transitory, dying nonentity, whose very memory will be blotted forever from the universe as in the twinkling of an eye. A pygmy, a nothing, he flashes upon the universal spatial panorama. The life of his whole race is but a gusty whirl of selfishness, full of ignorance, egoism, disease, pain, agony—a feeble flash out of the eternal deeps, and its place is known no more.

As in a trance the man reverts to his childhood, his youth, his earlier days—once in a while when the seething of the life-battle ebbs for an instant. The fair receding vistas appeal to him, as, one after another, scenes stand out like the figures in a confused dream. The eye moves forward as it were through a golden haze. The shadows lengthen. The years flit by. "Life is real, life is earnest," he mutters. . . . Surely this is not the Present. But it is. Past and future always brightening, present always leaden and cold. Beyond, beyond—what is beyond? A few foolish, selfish hopes; the shattering and crash of ideals; a sinking to the state of swinish, pseudo-content; then senility—and Death. A flicker and a void. "Only this and nothing more."

"The essentially ridiculous and evanescent nature of human endeavor" (Charles E. Russell: "Such Stuff as Dreams").

But we expand our vision, and, leaving behind this tiny sphere, start on a mental journey that never ends. What is that bright orb shining with stupendous power in the heavens off yonder? It is "the sun," only a trifling, inferior dot out of innumerable others that are within mortal sight; but yet immeasurably larger than "the earth" we live on. As we progress, star after star is passed, each a sun with doubtless its numerous attending planets. Bewildered, we shoot forward meteor-like farther and farther. Lustrous star-suns gleam on

every side. On, on ! The miles rush by in great billions and we strive to pierce the gorgeous secrets of this star-spangled infinity. We cannot do it. Whole universes become as nothing. Star-clusters, the farthest distant heavenly bodies visible through the telescope, are merely groups of universes like ours ; titanic aggregations of matter and movement that nevertheless are as nothing. Light, travelling at the rate of 186,000 miles a second, requires two million years to reach this earth from there ; so that astronomers see these clusters to-day, not as they are, but as they were in the dusky glimmer of twenty thousand glorious centuries ago. Every cluster might have perished for aye nineteen centuries back, but people on our globe would continue still to see them shining full and fair for one hundred thousand years from the date on which these feeble words are read.

(To be continued.)

ECCE HOMO !

“Good Friday,” 1908.

—:O:—

BY D. H. G.

—:O:—

On the dead past not even dead flesh hath power,
 Deeds give results that no forgiveness quells,
 Not all the various Heavens or all the Hells—
 Men's Hope or Fear, of Superstition's dower,
 Can purchase back the flight of one brief hour.
 O gentle Nazarene ! not Pity dwells
 In Christian minds, but pompous worship swells—
 The praise of heads held high but hearts that cower.
 Glad of a Whipping-boy for all their sin :
 Glad that thy corpse was ransom for their gain :
 Drink they your blood ; thy flesh their bread doth leaven
 And myriad slaves, that they their peace might win,
 Purchase their earthly pleasure with thine earthly pain,
 And climb by thy dead shoulders to their Heaven.

He that wrestles with us strengthens our nerves, and sharpens our skill.
 Our antagonist is our helper.—*Burke.*

JUDGE EWING'S ADDRESS AT THE COURT HOUSE.

BY E. F. UNDERWOOD, QUINCY, ILL.

THE writer, who had never seen or heard Judge Ewing, went to the court house last Sunday afternoon to hear the celebrated exponent of Christian Science present his views to a Quincy audience. The judge is a rather fine looking man, and his appearance prepossesses one in his favor. He is a persuasive talker, not a close or deep thinker, nor a logical reasoner. He discourses in an easy, conversational tone, rising at times to a simple eloquence and fervor which increase his impressiveness as a speaker. He has some power of picturesque description; he is especially happy in the portrayal of character, and in comparisons and illustrations by personal incidents and anecdotes. The judge had a large, fine audience, and he was listened to with close attention. All present heard him quietly not a few acquiescently and approvingly, but there was no sign of enthusiasm.

The writer expected a philosophical exposition of the Christian Science doctrine. But in this he was disappointed, for there was no attempt to present the philosophical aspects of the cult, nor to show that its teachings are in harmony with the best matured science and philosophy of the age. The lecture was reconciliative in spirit and an attempt to win the approval and acceptance of the speaker's views by insisting that Christian Science is really what professed Christians generally claim to believe. He did not, he said, find any antagonism to Christian Science proper. What is antagonized is that which people imagine Christian Science to be, but which it is not, and to which he and Christian Scientists are as much opposed as are any of the Christian sects. The chief difference between Christian Scientists' belief, and the belief of other Christians is, he declared, that the former simply believe what the latter think or pretend they believe. The judge declared that it is a mistake to consider healing the essential part of the Christian Science system, since it is only incidental. Yet, the speaker said, healing is vastly important, since it gives evidence to the world of the divine character of the Christian Science system, and the performance of cures, like those which Christ and his disciples effected

nineteen centuries ago, demonstrates that the system propounded by Mrs. Eddy is identical with the gospel which Christ and his disciples taught and practised in their day. Mrs. Eddy was eulogized as a lady of most exalted character and as the discoverer of the key which unlocks the Christian scriptures—God's revelation to man.

All this was very interesting, but not very convincing to the writer. "Christian Science" to us is a misnomer. Science is not Christian any more than it is Buddhistic or Mohammedan. Science is knowledge—knowledge organized in distinction to fragmentary or common knowledge, and it cannot properly be labeled with the name of any religious sect or system, with the name of any variety, species, or genus of religion. And then Christianity is a system of doctrines, and not a science. The theological dogmas of Christianity do not belong to the realm of demonstration or verification, and form no part in the body of science. If they did, there would be no doubts or disputes in regard to them. In one sense, Christianity is a system of faith, but faith, instead of being scientific, begins where science ends. The province of theology is beyond the field of experimental knowledge, and the term Christian Science, therefore, has no justification in the use of language, the object of which should be to convey accurate thought and not to conceal or confuse it.

The only argument which the judge made in support of the divine character of Christian Science, was the cure of disease which is effected by its disciples. Surely this is an old argument used by hundreds of other systems which have had their day and passed away, or which still linger on the earth. The Mormons have made most of their converts by appealing to the wonderful cures which have been performed by invoking the divine spirit. That is the first argument one hears when he talks with a zealous Mormon out in Utah or elsewhere. Joseph Smith performed such cures. William Smith, a brother of Joseph, gave to the writer of this article a long list of the cures which he had seen performed by his brother, the prophet. One was the case of a man, whom the doctors declared to be hopelessly insane. Joseph Smith was called, and by one sentence he restored the man to his natural mental condition, in which he remained during the rest of his life. At the great meetings of the Mormons, scores and hundreds have been seen going away, claiming that they had been cured of

diseases from which they had suffered for years, which to them was the strongest possible evidence of the truth of the Mormon religion. Dowie, in Chicago as well as in other parts of the world, built up his religious organization largely through the influence of the cures which he effected. Who does not remember Schlatter, the Denver "Christ," whose wonderful powers of healing disease, as it was claimed, attracted thousands of people, many of whom were ready to testify to the cure or relief which was given them by merely touching the hand of the prophet? We have seen persons who declared that they received the greatest possible benefit physically from the treatment which that religious enthusiast administered. Paul Caster, at Ottumwa, Iowa, had a hotel and hospital combined. The building was crowded by patients who went there for treatment. Paul Caster was an illiterate man, rather gross in his appearance and habits, but apparently sincere in his claim to the possession of the power to remove disease. He declared that he did not know the source of this power, but that it had been with him for years, and in that place the writer talked with scores of people, who declared that he had cured them of most obstinate diseases; and there was one room in the hospital in which were hundreds of crutches and other appliances left there by patients who had come unable to walk and had gone without the need of the aids which were left as unmistakable evidences of the wonderful work of their benefactor.

The man Scheinefurth, at Rockford, Illinois, gave the testimony of hundreds who had been treated by him whose power, through the divine spirit, as he claimed, had removed their diseases.

In every century since the founding of the Christian religion, and even before, sects have existed which have made the same claims in regard to power over disease, and there was no lack of testimony as to the truth of these claims. The same method essentially which is in use by Christian Scientists has been in use by those who never heard the term "Christian Science," but who have appealed to passages in the Scriptures, such as the last few verses in the last chapter of Mark, as evidence that these cures were performed by the power of God, and that the faith, in the name of which they were performed, was the faith taught by Christ and his disciples.

Why claim that Mrs. Eddy furnished the key which unlocks

the Christian Scriptures, when the same ideas and practices which she has inculcated have been advanced by others in every period of Christian history?

We have no disposition to disparage Christian Science. We believe it contains a modicum of truth, as much truth, it may be, as is contained by any other of the Christian sects, and we do not doubt that many have been benefited physically and mentally by the teachings of this cult. What we here criticize is, not the system itself, but the superficial arguments of Judge Ewing to show its pre-eminence over all other systems, and to maintain the unfounded and preposterous claims of Mrs. Eddy. That she is an estimable woman we do not deny, but that she is a great philosophical teacher or that she has made any discovery which entitles her to the honor bestowed upon her by disciples like Judge Ewing, we cannot believe.

In his prelude Judge Ewing made some taking and touching remarks, referring to his former residence and associations in Quincy, where he began the practice of law here forty-eight years ago. He paid a fine tribute to the Quincy bar of that day, of which he said that he was the only member still living, and he expressed satisfaction with the ability and high character of the men who have succeeded those with whom he was associated in the legal profession in his early years.

SIR OLIVER LODGE AND RECENT SPIRITUALISM.

—:—:—
BY J. B. W.
—:—:—

SIR OLIVER LODGE has lately received considerable cheap advertising, some of which, we believe, will hardly add lustre to his reputation. His latest discoveries in the spirit world have not even the merit of novelty. They are just the same old thing under a very slightly altered aspect. A number of eminent spirits have been communicated with, but, as we sometimes find it on earth, there is evidently a dearth of ideas in the spirit world, and absolutely nothing of any importance has been communicated. Still, it is of interest to know that our spirits, spooks, surviving intelligences, or whatever the Spiritualists are pleased to call them, are still hovering around the planet and refuse to be shaken off or discouraged by the rough usage to which they have been subjected on earth. Sir Oliver has probably counted upon the support and approval, not only of the class of investigators to

which he belongs, but of Christians and denominationalists everywhere, who almost universally believe in the supernatural. He treats us to a little *locus-pocus* about a mysterious package containing messages, and which some one left with instructions not to open until he had passed into the spirit world and had communicated the enclosed messages to the Society of Psychical Research. Sir Oliver assures us that he has other instances equally as good as this, which he will unload upon us at an early date.

One of his most prominent statements is that existence is continuous and that there is absolutely no break in personal identity. In the face of such remarkable discoveries it is strange we have made so little progress in getting into touch with the spirit world, and in getting sensible and reliable messages. It seems to be just about as difficult to do this as to get reliable information from Mars. The spiritualist or psychical investigator explains this by saying that the spirits find it hard to make use of earthly intelligences. It is interesting to note the opinion of Sir William Ramsay with regard to the alleged discoveries :—

“Sir William Ramsay, who was formerly a member of the Psychical Research Society, while conceding that Sir Oliver Lodge is absolutely sincere in his belief that it is possible to hold communication with the dead, is convinced the phenomena which so impressed Sir Oliver can be ascribed to hallucination. Sir William, during his membership of the Society, attended many seances and acquired conviction that many of the so-called manifestations were merely humbug. He consequently withdrew from the society. He says that Prof. Wm. Crookes detailed to him far more wonderful phenomena than those described by Sir Oliver, but, while it was impossible to doubt Sir William Crookes' word, he was compelled to remain a sceptic because he had not seen the same things himself.”

Sir Oliver Lodge evidently gives the study of mediumship a very high place as a means of arriving at scientific truth, and female mediums are apparently the most fruitful and interesting material. We feel confident, however, from our experience along the same line, that if Sir Oliver would place his subjects under treatment for hysteria, or at any rate would resolutely refuse to be gulled, he would be doing a much greater service to humanity, by preventing the dissemination of humbug.

A good deal more has been done towards solving the question of the life that now is by those biologists and physiologists who are patiently studying the phenomena of nerve tissue and cellular composition and structure. Dr. James H. Hyslop, another noted psychologist or ghost-hunter, remarks that “we cannot yet scientifically account for apparitions.” We feel persuaded that if Dr. Hyslop would drop the study of mediumship, or at least subordinate it to the study of biology, histology, and kindred subjects, he would acquire a class of knowledge which is both more satisfying and more

likely ultimately to shed light upon the mystery of our existence and the other problems of which we are groping after a solution.

We would like to call to the Doctor's attention the fact that apparitions are quite common to diseased mentalities. Our asylums are full of people who see visions and converse with unrealities, and we should not be surprised to know that people at the point of death and just on the verge of physical dissolution, should be subject to such mental disturbances as apparitions, etc.

The Society for Psychical Research in England, of which Prime Minister Balfour was president, investigated three hundred and fifty cases of apparitions to the dying in England and Wales. It rejected two hundred and seventy cases as not sufficiently authenticated, dismissed twenty-eight other cases for various reasons, and declared the fifty-two remaining apparitions as beyond the laws of chance or the possibility of fraud, but inexplicable. In comparison with these results we place the testimony of the eminent physician, Dr. Wm. Osler: "In modern life the educated man dies usually as did Mr. Denner in Margaret Deland's story—wondering, but uncertain, generally unconscious and unconcerned. I have careful records of about five hundred death-beds, studied particularly with reference to the modes of death and the sensations of the dying. The latter alone concern us here. Ninety suffered bodily pain or distress of one sort or another, eleven showed mental apprehension, two positive terror, one expressed spiritual exaltation, one bitter remorse. The great majority gave no sign one way or the other; like their birth, their death was a sleep and a forgetting. The Preacher was right: in this matter man hath no pre-eminence over the beast—'As the one dieth so dieth the other.'"

Those who are in touch with the subject know that progress is slowly but none the less surely being made in the direction of finding out what life really is, and this has been arrived at by the investigation, both microscopical and chemical, of the changes which go on in the individual cell. Karyokinesis, or cell division, presents a strange and interesting problem, and the study of this and other problems connected with the structure of the cell seems likely to solve not only the question of what life really is, but heredity as well, and it is only when we arrive at an understanding of the meaning of life that we shall be prepared to advance to the consideration of problems based upon it.

A professor in chemistry one day asked a student: "Suppose you were summoned to the side of a patient who had accidentally swallowed a heavy dose of oxalic acid, what would you administer?"

The student who, studying for the ministry, took chemistry because it was obligatory in the course, replied: "I would administer the sacrament."

TO SHELLEY.

—:O:—
 FY VICTOR B. NEUBERG.
 —:O:—

(*Shelley was born at Field Place, Horsham, Sussex.*)

RADIANT son of the South, whose fingers
 Strayed in love o'er a heart-strung lyre,
 The glamor of Summer's veil still lingers
 Over the hills of thy native shire,
 Sweetest of all our country's singers,
 Whose voice was flame, and whose eyes were fire !

The wind on the heath thy words still carries
 Over the valleys and hills thou didst know :
 Still the song of the springtide tarries,
 Wrapt in the rivers and mountain snow,—
 Still the gorse on the hill-side marries
 The summer sky to the earth below.

Hawthorn buds in the lanes are springing ;
 The chestnuts rustle in living green ;
 Still are the sky-larks upward winging
 Over the fields where thou hast been.
 Still the wild sea her spray is flinging,
 Glittering greenly in sunlight sheen.

Brother and bard, thy voice's thunder
 Changed the grey sky of the past to white :
 Still we listen in pain and wonder—
 Still we weep in our hearts' delight
 When the golden sun at eve goes under
 The earth's red rim at the touch of Night.

Over the hills the stars are gleaming,
 In silver moonlight the hamlets sleep ;
 The gulls in the darkness have ceased their screaming,
 And silence reigns, and the night is deep,
 And dawning lies in the land of dreaming,
 Where thou didst wander, where thou didst weep.

Dawn's noblest singer,—the earth that bore us
 Sang the wide songs that thou didst sing—
 Still we join in the earth's deep chorus,
 Still the echoes we outward fling.
 Still the pathway lies far before us,
 But Love the portals shall wider swing !

Pure in passion, with lustless longing
 For love, thou hast sung of another race,
 Who, in the bosom of Earth, are thronging

To come to light, and to see her face :
In the years to be, who loves by wronging
Shall burn in the fires of his own disgrace.

Singer of Freedom, by Love hadst thou being !
Singer of Love, thou by Freedom hast won !
Freedom and Love shall each other be freeing
In Earth's greener years, 'neath a kindlier sun.
Who that doth sing from his heart is not seeing
The dawn that shall rise when the night shall be done ?

Our songs shall rise as the dawn grows whiter,
Our hearts shall throb with the promise of Day ;
'Neath skies more deep, and in sunlight brighter,
With gold-strung lyres we will go our way—
Take thou this lay of a dawning lighter,
A song of the spring-tide, of Sussex in May.

THE ORIGIN OF OUR IDEAS.

—:O:—
BY C. H. SALEEBY, M.D. (EDIN.) IN "EVOLUTION THE MASTER KEY."
—:O:—

THE ideas of gravitation, of "art for art's sake," of the rights of a minority—to choose the first examples that suggest themselves—are obviously acquired. Most of us can remember when first these and a myriad other complex ideas were first learned or presented to us. We may not similarly be able to remember our acquirement of the idea of God, which was early instilled ; but some of us may remember instilling this idea into a child, and would not question that the child acquired the idea, and was not born with it, or with any innate necessity to form it. Yet it has been maintained that this is a necessary and, essentially, an innate idea.

If we take, however, the acquired idea of gravitation, and proceed to analyze it, we immediately discover therein certain elements the origin of which is by no means so evident. Such ideas, implicit in that of gravitation, and necessary antecedents of it, are those of *number, space, motion, and time*. None of us remember an occasion on which these ideas were acquired, or on which we instilled them into others. Further consideration shows that all our ideas, save very few, can be shown to involve some one or more members of that scanty category. These ideas, of which that of space may be taken as the most characteristic, cannot be traced to experience, but seem to underlie all experience—to be in fact, as Kant declared them, *forms of the mind*, necessary methods or means or apparatus by which and in terms of which we think. It would appear then, that certain funda-

mental ideas, which are themselves incapable of analysis, and which all our acquired ideas pre-suppose, must be innate, or inborn—part of the original structure with which the young mind is furnished before it has undergone any experience whatever.

But it was proved by John Locke, of Oxford,* in his "Essay Concerning the Human Understanding," that we are possessed of no innate ideas whatever, but that even the idea of space is derived by experience. According to the father of scientific psychology, the mind of the new-born infant is a *tabula rasa*, a blank sheet of paper, without structure or prepossessions, merely capable of receiving, with complete indifference, and without any contribution or prejudices of its own, whatever ideas experience may impress upon it.

But it is evident that, though the doctrine of innate ideas is untenable, yet it is impossible to regard the mind of the new-born child as a sheet of blank, smooth, unruled paper, destitute of even grain or watermark. I do not propose here to rehearse Locke's demonstration that there are no innate ideas, for his book may be had for a shilling or two anywhere, and its dignified and lucid style, such as no mere artist in words has ever surpassed, makes it a permanent delight even to those who might fancy that its matter includes nothing with which they are unacquainted. But we may contemplate the doctrine of innate ideas in the light of modern embryology, of which Locke, of course, knew nothing. Every human being begins as a single microscopic cell, and whoso can conceive that such a cell is possessed of even one simple idea need fear no intellectual problem—the inconceivable does not exist for him.

Yet we have said that it is impossible to refer to individual experience the origin of our fundamental ideas. This has been shown beyond dispute by many lines of argument which this is not the place to rehearse; but, for myself, I am even content to justify this contention by what I conceive to be a *reductio ad absurdum* of the *tabula rasa* theory. If the mind be nothing but a structureless sheet of white paper, pray what difference is there between the mind of a Shakespeare, an idiot, a baby, and a cat? "One thing happeneth to them all"—each experiences the phenomena which we express in terms of space and time and motion and number; why are not the results identical in each case? On the *tabula rasa* theory all minds, adult or infantine, human or sub-human, should yield the same mental products when exposed each to the same environment. The only conceivable difference between one mind and another, if each be a *tabula rasa*, is that one is bigger than another, and the products should differ only

* It need hardly be said that the university of which he is now the chief glory forbade his works to be printed or read.

in as far as more can be written on a large sheet of paper than on a small one.

Thus we can neither accept the theory of innate ideas, which is not only disproved by argument, but which an elementary knowledge of embryology makes more than incredible; nor the theory that all minds start alike, having inherited nothing and being without any innate predispositions.

This dilemma has been abolished by Herbert Spencer, but ere we consider how, one may perhaps be forgiven for a small digression on the subject of such dilemmas in general. There are many instances of them, such as the "unanswerable" evidence against the freedom of the will, and the "unanswerable" testimony of self-consciousness that the will *is* free. Similarly "science" and "religion" are supposed to have reached various conclusions, mutually exclusive, yet not to be overthrown by the efforts of the other party. In philosophical language, these are called *antinomies*, or *laws against laws*. We owe the doctrine of antinomies to Kant. The "pure reason" comes to our conclusion, the "practical reason" to the opposite conclusion. We must, therefore, it is said, accept both without making the futile attempt to reconcile them. In theology we have an example of antinomy in the doctrine of free-will and God's fore-knowledge of our actions. Mr. Mallock has popularized the notion of antinomies, and expresses the conclusion to which—as is said—we are forced, in the phrase "a practical synthesis of contradictories." Similarly we are told that the best way of treating the contradictory assertions of "science" and "religion" is to do as Faraday said he did—keep them in separate pockets; for "science and religion proceed from different centres and cannot and need not be reconciled."

In other and plain words, then, we are asked simultaneously to believe that black is black and also that black is white. To which the plain man—more power to his elbow—will reply that there must be "something wrong somewhere;" or, in the familiar phrase, "You must have it one way or the other." But these "reconcilers of science and religion" and exponents of the pure and practical reason keep on asserting that which logic and experience assure us to be impossible—that one can both eat one's cake and have it. The honest thinker who cares to be true to the laws of his own mind, and knows the difference between paying his debts and not paying his debts, will angrily silence these sophists who propose to cheat Truth with vacuous words, and will reply that, until he has proof to the contrary, he would rather believe nothing than that any fact or law of this cosmos is inconsistent or incompatible with any other fact or law. Else why not call a spade a spade, and this house divided against itself not a cosmos or a universe, but a chaos or higgledy-piggledy? When we are faced with such apparent contradictions it is our duty to suspend judgment—that

foremost sign of the trained mind—until there shall be discovered some higher truth, in the light of which contradiction is seen to be not contradiction, but confirmation and complement.

(To be continued.)

Mad Murdock.

LITTLE SAMMY ON ROYALTY.

—:O:—

ROYALTY is kings, an' there wifes is princess, an' there doters is sot after bi steal magnets, hoo wants to marry them so as to get there titils.

Kings is good for lots of things an' wen won dyes they make another, an' that makes wurk for the poor and kneady.

Kings is good to put on hats that won't sell otherwise. i got a tin off sardeens wunce an' it had a king on the box an' the shiners tasted like the smel off the ingine car off the oty mow-beal. if they couldent get no other kind of fishes in the box they shoold of put sum uther name onto it.

A seagar with a king onto it smoaks strate threw the midel unless it cums out at the sighed an' that shose its rank. bob smiley cum two sea cis won knight an' he had a king hat on won sighed off his hed, an' a king cegar on the uthur. Cis sed she did, i just luv seagar smook, but ma she went out 2 the kitching were they wus burnin' fethers off of a guse, and sed she felt releaved.

Sumtimes kings is bad an sew is quens. unkel tom sed to a nother felo won da, he did, that he staid pat, he did, one nite with 3 kings an' too quens, an' they cost him five hundred dolers. ma sed they must of et lots of dishes 2 cost so mutch, an' it wuzn't fare 2 maik unkel pay. But unkel sed ma was only a gurl an' dident no mutch.

Kings is of both seckses, animal an' vegetibul, as 4 example the king bird wich is the most terobul of beests an' the king bolt wich keeps the horses frum goin faster than the waggen. Wun da it cum out wen we wus drivin 2 church down a steap hil, and the preecher sat with pa, the horses nayed and ran down a steap place, but the waggen turned turtel an' the preecher sed god-hell-pus, but pa struck a tree an' his feet struck the preecher in the midst an' he said o hel! pa did, an' they gathered up the fragments wich wus left. the preecher sed pa aught 2 B sorry, an' pa sed he never was sorier than wen the king bolt cum out nor gladder than wen the horses stopt. the preecher don't stop to hour house know moar that's awl i no about kings.

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SOME ITEMS OF PRESENT DAY SUPERSTITION.

While Torrey was "revivalling" recently in Chicago, he told his hearers that they would all have bodies in the future life, with which they would be able to enjoy food just as they do today. Of course, he religiously neglected all attempts to answer childish questions as to where, when and how this was to be accomplished, but to the pious believer such matters are of little moment. He said he had no faith in "ethereal bodies floating around in space." But, unless those bodies were real and substantial bodies, how could they "float around" anywhere? And if the resurrected bodies were substantial enough to "eat, drink, and be merry," where else could they "float around" unless in space? Torrey was answering a question, "Why should Jesus need food after he rose from the dead?" and very dogmatically he replied that Jesus did not really need food, but he had a body capable of enjoying it, "and so it will be with all of us!" And the satisfied and intelligent audience cheered the omniscience that uttered such pious wisdom. Surely the Age of Stupidity is slow in passing.

In the American controversy about the omission of the motto "In God We Trust" from the new American coins, one writer playfully remarks that "the time has passed when this motto meant anything to us. We have Theodore now." But Theodore's time appears to be coming to an end, and the Yanks will have to put their trust in Bryan or Taft, instead of in the cock-sure Theodore; and as these men are both staunch adherents of the church the Mint might as well have left the motto on the coins. But there has been a big chorus of howls from the descendants of Cotton Mather, some of whom seem to think that "God" will quit Yankeeland if the

people forget him when they count the proceeds of their robberies. The idea that "God" will be annoyed because he is not recognized on the bonds of Mammon is worthy of a modern civilized Christian country.

—:o:—

When William Jennings Bryan was in Toronto a month ago the church people had a glorious time. Bryan is a politician, a Salvation Amy ranter, and a Bible critic all rolled into one, and his utterances showed clearly how effectually piety destroys a man's common sense, if ever he possessed any. In his sermon to the students at Convocation Hall he seems to have had a symphathetic audience, not only among the students, bnt among the many prominent political and society people present, and he managed to put as much misconception and dogmatism into his address as could have been squeezed into one by Torrey or Booth.

Among his many parrot-like phrases Mr. Bryan repeated the old one that "though they might worship God in many ways, men must have a religion." This assertion was made in a university which for a generation has been called a "godless university." Then he said "it was not smart to be sceptical; it was foolish to call a man 'liberal' because he did not believe in any religious sect," and he illustrated the idea by relating the case of a Baptist who, he said, had become more liberal in his old age by leaving his church and becoming a drunkard. A story quite in the Sam Jones style. All men are bad who don't accept my doxy, is Bryan's meaning.

"Man needs the strength which comes from the presence of the all-seeing eye." Bogey talk again. "How helpless and hopeless were those who tried to reason things out for themselves alone." The essence of Catholic teaching is in these two sentences. As if it were better to take somebody else's reasoning about inscrutable things instead of our own. And what help is it to anyone who tries to "reason things out for himself alone" if he does imagine that an unseen eye is watching him? Has the unseen eye ever been known to solve a difficult problem for a hardly-pressed student who has wasted in prayer or football the time he was supposed to have devoted to his studies?

"I am not in entire harmony with the theory of evolution, but if any man can find any satisfaction in tracing his ancestry back to a monkey, I will not rob him of his pleasure; but I

wish it distinctly understood that I object to being classed as a connection of that man's family tree !” This common and ignorant Moodyism was received with loud laughter ; and we repeat it, not so much for Mr. Bryan's sake, as an index to the mental calibre and culture of the large audience that applauded it. The Bible account of creation tells us that man was made from mud ; and it is clear that the brains of this university audience have far closer relationship with mud than with intelligent monkeydom. But it seems as if religion and politics have left Mr. Bryan no time to learn anything about evolution, and, like all ignoramuses, he imagines the best thing to do with a thing you do not understand is to pelt it with filth.

Mr. Bryan said it was just as easy for him to believe that God created man as to believe with the scientists that millions of years ago a germ of living matter originated spontaneously on this planet. “ And personally,” he said, “ I am not willing to go back millions of years for the origin of my being.” Six thousand years are enough for any politician to contemplate for the history of mankind. He thus places himself on an intellectual level with the Hottentot.

For Mr. Bryan miracles are easy. “ If God could create the world he was quite able to do the other things attributed to him.” The logic is irrefutable. Mr. Bryan seems to be an imitator of Pappias, who only wished the miracles had been more unbelievable, so that he might have had more merit in believing them. To men like Bryan, nothing seems amiss, so that it be but asserted in the name of religion. But Mr. Bryan adopts a short and easy way of dealing with all difficulties, either in nature or in religion. “ A man who spends his time, as he should, in doing good, will have no time to waste on difficulties.” Join a church, read your Bible (even if you don't understand it), and you will not need to trouble about the origin of man or the universe.

“ We know as little about the mystery of life to-day as they did at the dawn of history, and yet the wonderful progress being made was in face of this ignorance, which didn't seem to bother really good people.” As if the progress of the world had not been begun and carried on entirely by the students of natural mysteries, and in spite of the “ good ” people who preached religion and dependence upon “ God,” instead of upon science.

Mr. Bryan's logic appeared to great advantage in dealing with the doctrine of the Atonement. "It was one of the ordinary circumstances of life, from the mother who sacrificed herself for her children to the many who have always been found ready to die in order that their descendants might be free." Is there any analogy between the sacrifice of a mother for her innocent offspring or the patriotism that sends soldiers to fight or die for their country's safety, and the deliberate punishment of an innocent victim in order to appease the unjust wrath of a "creator" at the misdeeds of his own creatures? The doctrine that "Christ" died to atone for the offences of wicked men is one of the most immoral and unjust that can be conceived; and a man who defends it appears to us to be totally unfit for any high office of trust. His proper place is evidently that which Mr. Bryan has mentioned as the object of his ambition when he has done with politics—a Presbyterian pulpit.

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WHO GOVERNS CANADA?

The following extract from a recent issue of the *Montreal Gazette* shows clearly that over one-half of the Canadian people are really under the autocratic control of the Pope's agent at Ottawa, M. Sbarette :

"His Excellency Mgr. Sbarette, The Papal delegate to the Dominion, was this week called upon to decide if a Roman Catholic burial should be accorded to one of Montreal's savants and a leader in the teaching profession. The death of Professor Pfister, of the Laval Polytechnic School, St. Denis Street, was announced the other day, and it appears that the funeral of the venerable professor was delayed, pending the decision of the case, which had been taken to the Pope's representative in Canada. The late professor was, as a matter of fact, the founder and leading spirit of the Polytechnic establishment, before it was affiliated with Laval, when all the staff had to make a profession of the Catholic faith, M. Pfister amongst the rest. It was well known, however, that the professor was a materialist and did not go to church very often. In fact he was looked on as a free thinker. Death came to the scientist as he sat in his chair, and when his colleagues interviewed the Roman Catholic religious authorities, His Grace Archbishop Bruchesi declined to take upon himself the responsibility of granting a Catholic burial. It was represented to His Grace that the deceased had been a man of regular habits, and the fact of his taking the oath of office, which comprises the acceptance of the Roman Catholic

faith, was invoked. But His Grace could not see his way clear to grant the desired permission. The Archbishop advised, however, that the case be referred to the Papal delegate, and the vice-chancellor of the university, Rev. Canon Dauth, and Mr. Ernest Marceau, C.E., and superintendent of the school, proceeded to Ottawa and laid the case before the highest Catholic dignitary in the Dominion, with the result that Professor Pfister will sleep his last sleep in the Cote des Neiges cemetery. The funeral service was held in St. James' Church, a Libera only being sung."

—

THE DOUKHOBOR COLONISTS.

The recent revelations regarding the Doukhobor colonists puts a new light on the whole business. A man named Cylin died of starvation and neglect. Like the Christian Scientists, the Doukhobors believe that Jesus will attend to the sick, and poor Cylin found himself unable to cope with the rigors of a North-western winter. A man of 6 feet, 2 inches, even with plums and dry bread to eat, he was reduced in weight to 120 lbs., and died of pneumonia. It was the intention of his friends to leave his body in the woods as food for wild beasts, but a coronor's jury investigated the case and disposed of it differently. What the jury found is recounted in this paragraph :

"The visit of the jury to the house occupied by the Doukhobors revealed a deplorable condition of affairs. The premises consisted of a building 24 feet by 30 feet, with an addition 14 feet by 16 feet, large enough in all for possibly 18 people at the most. In this area were found 70 men, women and children. In one room, 7 feet by 13, there were 14 inmates altogether, of both sexes, unclothed, their ages ranging from 13 to 55 years. Under this system, the children, of whom there were found 19, apparently bright and capable, are lost to their parents and grow up without proper restraint. The jury recommended that the children be transferred to some suitable institution, and that as the adults are not amenable the community should be broken up."

In our opinion, no such experiment as this Doukhobor movement should ever have been allowed to be established. From the first it has given rise to many scandalous circumstances. The idea the Doukhobors were allowed to entertain that in Canada they would live in perfect religious freedom gave them the impression that they would be free from taxation (the chief taxation in Russia being for the church), and that they could indulge their religious proclivities by marching in total nudity to "seek Jesus." The tyranny of their late

religious leader would lead many people to conclude that much of the "oppression" that is complained of by the Russian peasantry is due to their own ignorant superstition.

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PROFESSOR TOWNSEND, OF BOSTON, ON BIBLE CRITICISM.

The Bible League of North America has a Toronto Branch, and a few weeks ago this Branch held its meeting in the University Convocation Hall. The object of the League would appear to be to encourage the study of the Bible, but it appears unbelievable that a body of sane men should imagine that the mass of the people can by any means be induced to lay on one side the immense mass of newspaper and magazine literature they now purchase, and which certainly often deals with topics of current and living interest, in order to make time for the study of the collection of archæological myths and traditions and theological literature known as the Christian sacred book. It is, we imagine, a case very analogous to that of the silversmiths of Damascus.

It is astonishing, too, how anything like a moral sense is destroyed when preachers begin to "talk shop." At one meeting Professor Wallace, of Victoria University, opened the business with prayer. "Help us," he said, "to have more than a literary or scientific interest in the Bible, but help us to never put forth rash hands to steady the ark of God." At first sight, this seems to be an appeal for help in doing nothing. And then, being a prayer, we suppose it was addressed to "God," but it was evidently intended to impress, not God, but those who heard it; otherwise Prof. Wallace would have said, not "the ark of God," but "your ark." But look at the reference. When the Jews were taking home the recovered ark, it seemed to be tumbling over as it was carried along the rough road, and a man "put forth his hand to steady the ark," and for this well-intentioned deed he was at once struck dead for interfering in the priestly office. Surely Prof. Wallace would have been well-advised in avoiding such an unjust illustration.

Our Ontario Lieutenant-Governor Clark presided, and he explained the objects of the League. "The Bible League holds to the historic faith, and is formed to enforce the private and public study of the Bible as the rule of life." His sympathies, he said, were entirely with the interests represented

by the Bible League. We suppose this means, as with Mr. Bryan, that in his opinion the Bible worshippers are still in the vast majority ; and we imagine he is right, at all events, as far as public expression of opinion is concerned. We could wish that an assemblage of these Bible worshippers would meet and decide upon what parts of the Bible should be taken as our rule of life, and which parts should be rejected. And then they would have the opportunity of pointing to one at least of their own number who could be said to illustrate their choice.

Professor Townsend came from the Hub of the Universe to enlighten the Toronto boors as to "The Fatal Tendencies of Evolution Theories and of Destructive Criticism Based Upon Them." Professor Townsend professed to give some reasons why "the theories of Spencer, Darwin, and other prominent thinkers should not be accepted," but his profession ended without one solitary reason against any of the theories referred to. Torrey, Moody, or Sam Small could have made as good a collection of objections to "infidelity" as that the Boston professor gave his audience.

"Modern criticism of the Bible caused ministers to lose their moral perceptions, but they continued to receive salaries," etc. Some left the ministry, but others stopped in it for the bread and butter. But the professor did not explain how it was that the religious training of these ministers collapsed when faced with the modern criticism. Why should the theories of Evolution have so undermined the orthodox religion that "a crisis has been reached in Germany"? Why should the man-made theories defeat the God-given revelation? Does not the mere statement of this question prove the absurdity of Professor Townsend's assertion?

"When the masses believe that it is just as safe not to pray, and that they do not need to study the Bible, the cry, 'Let us eat, drink, and be merry, for to-morrow we die,' will not be without its victims! Crime would follow; and, indeed, the Germans are now reaping the harvest of unbelief—the prisons are full!" It may, we believe, be said that in every known country the prisons and asylums are full, and that religion furnishes its full quota of both criminals and lunatics. But what are we to think of a Boston professor who talks about it being safer to pray than to depend on yourself? Is he any better than an African marabout or an Indian medicine-man?

Book Notices.

PHILIP VIVIAN'S "THE CHURCHES AND MODERN THOUGHT."

THE writer for some months has been trying to find time to notice a work of 418 pages, by Philip Vivian on "The Churches and Modern Thought, an Inquiry into the Grounds of Unbelief and an Appeal for Candor," (Third Edition), published by Watts & Co., London. It is the work of one who was brought up in the orthodox doctrine of Christianity, but by long and careful study has gradually abandoned a cherished faith and become a radical Rationalist. He endeavors to set forth both the negative and positive or constructive results of his search for truth.

The decay of the old faith and the growth and prevalence of disbelief, of atheism, agnosticism, indifferentism, with the advance of science and popular knowledge, are clearly and convincingly shown. The irreconcilable conflict between modern scientific thought and Christianity and all forms of supernaturalism is well presented. The failure of the apologetics to discredit the writings of Darwin, Spencer, Huxley, Tyndall, Haeckel, Renan, Buckle, Lecky, and other anti-supernaturalistic investigators, is pointed out, and many of the sophisms of theologians, used in this period of transition, to defend their faith against legitimate criticism and the logic of events, are clearly exposed.

The belief in miracles is examined from the standpoint of science and of history, and many of the chief miracles of the Christian system are shown to have formed part of more ancient superstitions. The parallelisms in ancient religions, and proofs that many of the stories in the Old Testament were derived from solar myths and that Christianity is largely an outgrowth from pre-existent religions, are presented lucidly and vigorously.

The author does excellent work in the chapter on "The Irreconcilable Difficulties Connected With Evolution." The man who can read it and still believe in both Evolution and in the Christian theology must be unable to get at the implication of these opposite conceptions, or fail to see the incongruity between systems which are, on essential points, absolutely contradictory.

One chapter is devoted to "The Failure of Theistic Argument," and, while it presents no thought which is actually new to one who is well-read on the subject, it will be new to many readers, and it is given in a way

that makes it interesting even to those who are familiar with discussions on this subject.

The basis of morality, and the need of rational moral instruction, apart from theological theories and beliefs, are ably stated with arguments which show the careful thinker and the logical reasoner.

An appendix of twenty-nine pages, replete with information, adds to the value of the work.

"Philip Vivian" is a name not familiar to the writer of this inadequate notice of "The Church and Modern Thought," but he has certainly produced a work of value to the cause of rational thought, and for which the writer feels grateful to him and to the publishers of the volume.

B. F. UNDERWOOD.

CONCENTRATION : THE ROAD TO SUCCESS.

Yes ! If you wish to succeed in any line of business you must concentrate your efforts upon that business. One would think almost any chump would know that much. And yet Mr. Henry Harrison Brown, of The Balance Publishing Co., of Denver, Col., tells us that he receives a large number of letters from correspondents from "all over" asking "How can I concentrate ?" And here in brief is his answer :

"It is profanation for you to ask how Life will do its work to-morrow. It is sacrilegious, after telling Life, the Omnipotent and the Omniscient, what you desire, for you to put your finger into the work. You are to let the *One* in the sub-conscious materialize your ideal. Every time you interfere with life you get burnt fingers. Your entire business is to build in the Ideal. When you have created the mental image you are to concentrate upon that image and *let the Master Builder*, Life (God), do the work, while you enjoy the conditions that come to you."

Here is Wisdom. Let him that hath understanding count the number of the beast, for it is the number of a man, and his number is six hundred three score and six !

Of course, to an intelligent New Thought student all this is as clear as mud. I was talking to one of the cult lately—a lady—and she expressed great surprise that I should doubt the power of progressive New Thinkers to have, or do, or become anything if they only have a sufficiently strong desire for it and—of course—concentrate their efforts upon securing it. As she is a good Christian she will never see this in SECULAR THOUGHT, so I don't mind telling you that she lacked quite a number of teeth, and those that remained were rather unsightly. Before we parted company the conversation turned upon teeth. She said she would just give anything for a set of teeth like Miss ——'s. I said, "If you desire them so much con-

concentrate upon securing them, and you can have them, sure!" Now every time I see the lady open her mouth I look to see if the teeth are sprouting, but nary a one.

This concentration business is all very well, and we need it in our business; in fact, business or anything else that is done without concentration is apt to be poorly done. But I never found that concentration alone would do the business. Just to illustrate, I take the liberty to relate another incident. I correspond with a devout Catholic—a lady, too, by the way. On the lower left-hand corner of her envelopes I noticed the initials "S.A.G." They were not her initials, and after the receipt of several letters all of which bore the magic "S.A.G.," I enquired what they meant, and was told that they were in lieu of a prayer to Saint Antony to see that the letter was safely delivered. "S.A.G." = "Saint Antony Guide." On my next letter to her I placed in the same position the initials "D.D." When next we met my fair correspondent asked me what the initials meant. I told her they were in lieu of a short prayer. She was stumped, and after some persuasion I told her the D.D. meant Devil Direct. She was much shocked, and I was afraid our friendship was at an end; but after laughing her into good humor I assured her that, if the address was plainly written and the stamp securely affixed, it did not seem to matter to whom we prayed, or, if it did, that Satan served me as well as Saint. Well, that has been my experience. If you feel like praying—*pray* for what you want—but don't forget to hustle. When you write a letter "S.A.G." it if you wish—but don't forget the stamp. Concentrate your mind and efforts upon what you wish to attain. But, instead of leaving all the work to God, or Life, or any of the other fellows on the job, take right hold with them, and by prayer, concentration, and a long pull, and a strong pull, and a pull altogether, you may land it. But if you leave it all to the others to do, as soon as you quit they will go fishing or something else and neglect the work. Oh, the book will do well enough to get the money. It contains some good things that are not new, and some new matter that I don't believe is any good. The price is 50c. in paper and \$1.00 in cloth cover; and if you want it you can get it of The Balance Publishing Co., Denver, Col.

W. G. G.

I am now convinced, that no great improvements in the lot of mankind are possible, until a great change takes place in the fundamental constitution of their modes of thought. The old opinions in religion, morals, and politics, are so much discredited in the more intellectual minds as to have lost the greater part of their efficacy for good, while they have still life enough in them to be a powerful obstacle to the growing up of any better opinions on those subjects.—*John Stuart Mill.*

RELIGION IN WEST AFRICA.

(From the Sierra Leone "Weekly News" of Jan. 18.)

A LETTER FROM DR. BLYDEN.

The following appears in the December issue of *The Coming Day*, a monthly periodical edited in London by Rev. John Page Hopps. It was a private letter written by Dr. Blyden not intended for publication : but as it has been published with edifying additional matter, it has been thought proper to reproduce it in this paper.

A MESSAGE FOR CHRISTMAS.

Dr. E. W. Blyden writes to us from Sierra Leone as follows :

"The result of the Hague Conference is most disappointing. The reign of the Prince of Peace seems still to be a long way off, and yet it may be nearer than we think. Africa is in constant apprehension in view of what seems to be the guiding principle of the Imperial races :

"Let him take who has the power,
And let him keep who can."

"Men armed with spears and bows and arrows are at the mercy of the tyranny and caprice of men armed with all latest inventions of European ingenuity, which has created and is continually creating machines by which, whether from the heavens above or the earth beneath or from the waters under the earth, the possessors are able to hurl destruction upon the weaker races whom they wish to despoil, or upon their own equals whom they envy or hate and wish to weaken.

"How is it that after nearly two thousand years of Christianity Europe has not yet learned the art of saving lives and preserving peace to anything like the extent to which it has become an adept in fomenting war and devastating the world ?

"What with forcibly abolishing the wholesome customs of the Africans, breaking up families, violating their immemorial land tenure by the invading Powers, everything looks dark before us. Where is the Lord God of Elijah, the Judge of all the earth, who will do right ? Where is Jesus Christ ?"

We should have agreed with Dr. Blyden that the Hague Conference has been disappointing if we had expected much from it. But, after all, something was done. The delegates met, confessed, blushed, dined, and parted with sundry protestations which may come to something. But the devil, depicted by a brilliant Hague caricaturist, as making merry outside of the Conference door, is still too much in evidence.

We are not as bad as we were in 1901 when James Wilson's awful Christmas Hymn was flung out, but the truth still lies between it and the pretty thing that will be sung in the churches by the singers of 1907. The Church version is well known. Here is the revised version. It will sting and shock now, but there is life in it still, and it will do us no harm to recall it :—

Hark ! the herald angels moan ;
Men no more the Savior own ;
Strife on earth and passions wild ;
Man with man unreconciled,
Mournful, all the nations, rise,
Hail the anguish of the skies ;
With the angelic host proclaim
Christ is now an empty name !
Hark ! the herald angels moan ;
" Men no more the Savior own "

Christ by earth no more adored,
Christ despised, no longer Lord,
Late in time, behold him bleed,
Mocked and bound and stained indeed.
Starve in camps, young children see ! *

Hear them wail—how piteously !
Jesus, who the sufferer saves,
Sees ten thousand little graves,
Hark ! the herald angels moan :
" Christ no more on earth is known."

Lo ! the Prince of War and wrong
Smites the weak and slays the strong,
Fear and death to all he brings,
Risen with slaughter in his wings
Proud he seeks for glory's gain,
Brings disease and want and pain,
Born to blast the sons of earth,
Born to spread despair and death.
Hark ! the herald angels weep ;
" Christ is dead. His grave is deep."

* Worse things still in West Africa.

THE DEVIL IS DEAD.

I am delighted that the devils have gone. I am glad that with them they took the miracles of Christ. The devils have carried away "Our Lord." They have taken away the inspiration of the Bible, and they have left us in the darkness of nature without the consolation of hell. Think ! Let me ask the clergy a few questions. How did your devil, who was an angel of light, come to sin ? There was no other devil to tempt him. He was in perfectly good society, in the company of God ; all of his associates were perfect. How did he fall ? Think about it ! Nothing to mislead him then ! How did he fall ? He knew that God was infinite, and yet he waged war against him. More than that ; he induced one-third of the angels to enlist under his flag. He knew he could not succeed. Why was God so unpopular ? What an administration—one-third of the angels went into the rebellion, joined the devil. How were they so wicked ? According to the Christians these angels were spirits. They never had been corrupted by flesh, by the passion of love. No saloons in heaven, no gambling houses and no race track ; nothing calculated to stain the heart of an angel. No living to make, no trading to do, no manufacturing, no short weight. How did they fall ? I do not know ; I do not know.—*E. G. Ingersoll.*

A clerk employed by the Mutual Reserve Life Insurance Company pleaded guilty the other day to forgery in the sum of \$104. Judge O'Sullivan, in General Sessions, suspended sentence because the young man's father is an Episcopal minister, who would otherwise feel bad, and the Judge did not want the innocent to suffer. It was a merciful thing to do, but the

excuse was not valid, for ministers suffer no more than other men when their sons go wrong.—*Truth Seeker* (N. Y.).

A MODERNIST'S REVENGE.

According to *L'Italie* a grave scandal has upset one of the principal religious colleges in Rome. Hitherto efforts have been made to conceal this unpleasant affair from the Pope in order to spare his Holiness the annoyance which the revelation would undoubtedly cause. An English seminarist, it appears, has written a parody of the Creed, in which cruel ridicule is cast upon the Pope and the Holy See. Naturally the seminarist is a Modernist, whose object is to revenge himself for the recent campaign against his party. For writing this parody he has, always according to *L'Italie*, been expelled from his college and sent home.

The paper mentioned also publishes a translation of the parody, which is especially significant at this moment, when the Vatican is breathing so fiercely against the Modernists. The parody ridicules in the most atrocious manner not only the Pope and the Holy See but also the Pontifical secretariate, the Congregation of the Index, and, in fact, the whole of the Papal Court.

A JAPANESE ON "BLESSED ARE THE MEEK."

"Blessed are the meek" is one of the precepts of the Christian faith, "for they shall inherit the earth!" For many years the missionaries have taught this precept to the Asiatics; but it has never been practised by the so-called Christian Powers in their dealings with Oriental nations. Indeed, the direct contrary has been the fact; for many a time during the past fifty years, it has been shewn that a nation's surest step to its "disinheritance" of the earth is to be meek and to remain meek. That a cry should arise in the East demanding "Asia for the Asiatics" is thus a natural outcome of the policy which the Christian Powers have pursued in that part of the world. Most of the Oriental nations, to be sure, lack the strength which is needed for successful resistance to the process of territorial "disinheritance." Consider the encroachment of the French in Tongking; the occupation of K'ao-Chao by the Germans; the aggressive movement of Russia in Manchuria—for these are the most striking examples of the "disinheritance" by which China has been despoiled. Only Japan, of all the Eastern nations, has thus far been able to maintain her independence against continual foreign aggression. If there is a peril in the East, it is not the "yellow peril," but the "white peril"; the former being a mere myth, while the latter is an actual reality.—*Baron Kentaro Kaneko*.

A MATCH FOR MOODY.

THE last time Mr. Moody—that savior of souls and defender of monopolists—was in Boston, he had an experience which did not help to increase his growth in grace. He was talking in Tremont Temple, and that magnificent building was well filled with a crowd of pious and curious people, attracted by the fame of this jumbo of evangelists.

On this particular occasion his especial object of attack was the Jewish people. He berated them for their ignorance of the scriptures. He de-

nounced them for their rejection of Christ. He declared their sins to be inexcusable and their obtuseness to be criminal. They could not, he said, understand the plain teaching of their own Bible. At this point a young Hebrew Socialist, a clever and moral young man, could not endure the tirade of abuse any longer. He rose to his feet and asked permission to put a question to the speaker. The chairman consented, and the young man said :

"The Hebrew people read the Bible in its original language, while you, Mr. Moody, have only read translations, and you do not know anything of our language. Is it not likely that we should understand our Bible better than you?"

Mr. Moody grew red in the face at this exposure of his illiteracy, but recovered himself, and declared that he referred to the "spiritual meaning" of the Bible. He asserted that a knowledge of Hebrew was unnecessary to Christians, because the scriptures were to be interpreted by the soul and not by reason.

The young Hebrew at once replied by asking a question about the gospel of Matthew. It was impossible to answer the question without understanding the Hebrew language, and Mr. Moody was brought to a standstill. This made him wax white with righteous wrath. Titters and half-suppressed chuckles came from the galleries, and groans of disapproval from the front seats. He puffed and stammered, and finally broke out into a storm of denunciation, shouting that such questions were caused by unbelief, and prompted by the devil. He accused the young Hebrew of being in spiritual darkness, and unable to comprehend "the deep things of God."

After he had exhausted his rage, Moody paused for breath, and in a moment the young man was on his feet again. "May I say only a few words more?" he asked politely. The chairman consented, and while the great audience listened in breathless silence, the youth said calmly : "I will not defend myself from Mr. Moody's charges ; but I will tell you a short fable to show you how I feel. Once upon a time a crow and a nightingale had a dispute as to which of them was the better singer. They agreed to go for a walk, and leave the question to the first person they met. So they set out, and proceeded along the road till they met a hog. The crow and the nightingale told him their dispute, and sang their songs. The hog listened gravely, and declared that the crow had the sweetest voice. The nightingale said : 'I don't object to your decision, but I'm sorry I have a hog for my judge.'"

You may imagine the consternation which this story created. The galleries broke out into applause, and none but the aged saints could restrain a smile.

The meeting was soon brought to a close. Mr. Moody was suddenly called away by some special providence to some other city, and, so far as know, he has never ventured to visit the "Hub" since.—*H. N. C., in The Coming Nation.*

So far as science can speak on the subject, consciousness persists as long as the organized brain, and no longer.—Prof. Lester F. Ward.

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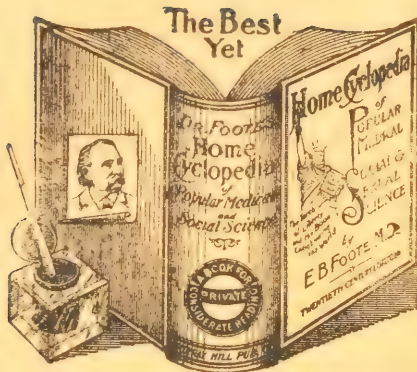
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— O —

To-day we stand at the opening of a grand vista of civil and religious liberty. Science has sealed as the truth many of the hitherto vague questionings of those who, in honest search of the truth, had long ago come to doubt creeds and dogmas. In time to come, they who first dared to pioneer the way to perfect freedom of thought will be looked upon as the benefactors of those whom at first they only shocked.

—SARA A. UNDERWOOD, in "*Heroines of Freethought*."

THE PITIFUL CHRISTIAN RELIGION.

— O: —

BY GEORGE ALLEN WHITE.

— O: —

II.

STILL the journey has only begun. We have gone so far that light from the earth would take two million years to reach us, going as it does at the terrific speed of almost 200,000 miles each second or sixty times the distance from Boston to San Francisco. On and ever on we rush, past stars and universes and clusters and *ensembles*, at a rate transcending manifold that of light itself. We might continue always in one direction; but the eternal deeps would wait us ever; the mighty rhythm of gigantic systems swinging far as the dreamland fancy could picture would never cease; more and more all things living and all things dead would be seen to be subject to Gargantuan

and unchanging Law; and at seemingly the utmost extremities of space where the mind reels and rocks from the majestic sense of the awful unknown, it would poise, lost in the deathless glory of the infinite azure beyond.

Had we travelled in any other direction it would have been the same—always the same vast circling of systems, always the same overpowering immensity. Nor is this all. Everywhere, as we swept along the cosmic Milky Way, world after world by the quadrillion and the quindecillion would sparkle brightly in the depths, teeming with countless millions of sun evoked manifestations of Life, many like those seen here, others incomparably different and without doubt immeasurably greater. Throughout guageless gulfs of space Life supposedly stretches in its wondrous protean wealth for ever and for ever; and each quindecillionth of a second sees quindecillions upon quindecillions of creatures die and sink silently away into their eternal night.

“ Spirit of Nature! here!
In this interminable wilderness
Of worlds, at whose immensity
Even soaring fancy staggers,

Here is thy fitting temple.
Yet not the lightest leaf
That quivers to the passing breeze
Is less instinct with thee:
Yet not the meanest worm
That lurks in graves and fattens on the dead
Less shares thy eternal breath.”

—*Shelley.*

“ Beneath this starry arch
Naught resteth or is still;
But all things hold their march,
As if by one great will.
Move one, move all;
Hark to the footfall!
On, on, for ever.” —*Harriet Martineau.*

Yes, I am anathema; and so is every one who does what little he can to lead men to newer fields. But all the anathemas in this world will never make personal Gods out of Laws nor infinity out of a finite conception. An unchangeable power is seen working from everlasting to everlasting, regardless of the insignificant thing called Man who lives on an insignificant globe in an insignificant universe.

And yet these anathemas are pronounced simply because, viewing so far as may be the colossal whole with clarified vision, we refuse to degrade the Infinite Cause by ascribing to it intelligent interference with its own natural laws at the instigation and for the sake of that selfish, ephemeral, contemptible speck known as Man. Anathemas pass away, but the sublime majesty of the eternal All will be regnant ever more.

Into this dazzling interpenetration of things a horrid blasphemy, a paltry religion called Christianity, seeks to force its way. The sublime grandeur of infinity is challenged by a sordid gnat. Christianity says in effect that after an eternal past when inhabited systems ceaselessly came and lived and died ; innumerable ages too after the breath of a friendly morn ushered this earth of ours into existence, and untold epochs of time after man himself came to be ; the Cause of everything selected this puny world and a then degraded and lilliputian race called the Jews out of other races on this world as objects of its protection and guidance. It declares—with its implications—that the universal Cause or Power, projecting itself on a Jewish virgin evolved from apes and tadpoles, had a son born to it, who, because of the sins of humanity against the Cause, should be slain, and, belief in him following, thereby obliterate the debt—much as if, assuming that a friend had grievously wronged me, I should consent to receive him on good terms after he had been to the additional trouble of killing my son, not neglecting meanwhile to assure me that he actually regarded the latter as my son and was seeking to follow the latter's peculiar tenets. It is a religious cult that takes no account of the animals, countless as the sands of the sea, which have existed here ; no account of the billions of men and their cruder progenitors who lived and loved and sinned and died before its genesis ; no account of the damning fact that nine-tenths of the world has never more than heard of it and the majority not even that, nor of the truth that even where it is known most people turn away from it. It is a little flash-in-the-pan ; an ephemeral mistake ; a mere mote, so to speak, in infinite space and time ; a curious sciolistic phenomenon limited to its hundreds or thousands of years at the most.

Belief is the foundation of Salvation, according to its pronouncements—as if a person could honestly control beliefs,

always entertained as they are or ought to be solely as a result of evidence. To condemn even for fatuous belief is wrong ; but to condemn for defiance of fatuous belief, as Christianity does, is to make facts in gross absurdities pass as current intellectual coin. The honest man believes what seems to him true, and that merely because it is true. What priests say has nothing to do with it. Orders to believe, taken from the sacred rubbish of prehistoric barbarians, do not pass muster with the enlightened intellect, and never will so long as the spark of Reason scintillates in the mind of men.

People must be scared into morality by hell or bribed into it by paradise, says this religion that is based on unselfishness. You are mistaken. Morality originated in social needs. Man has gradually seen, with his increasing intelligence, that he is happier when he is good ; and moral levels have risen irresistibly along with our progress through bestiality, savagery, barbarism, and into civilization. And to-day old *Homo* does not require to be scared by hells ; to-morrow he will be righteous without the bribe of a life beyond ; and some day in the transient, fragrant by-and-bye, he can live and die in the rich realization that all anathemas are swept away.

(To be concluded.)

SCIENCE.

101 —

Extract from a Lecture delivered by Sir John Lubbock at Mason College, Birmingham, England.

102 —

Those who have not tried for themselves can hardly imagine how much Science adds to the interest and variety of life. It is altogether a mistake to regard it as dry, difficult, or prosaic — much of it is as easy as it is interesting. . . . Occasionally, indeed, Science may destroy some poetical myth of antiquity, such as the ancient Hindoo explanation of rivers, that “ Indra dug out their beds with his thunderbolts, and sent them forth by long continuous paths ; ” but the real causes of natural phenomena are far more striking and contain more true poetry than those which have occurred to the untrained imagination of mankind.

Mackay justly exclaims :

“Blessings on Science ! When the earth seemed old,
When Faith grew doting, and our reason cold,
’Twas she discovered that the world was young,
And taught a language to its lisping tongue.”

Where the untrained eye will see nothing but mire and dirt, Science will often reveal exquisite possibilities. The mud we tread under our feet in the street is a grimy mixture of clay and sand, soot and water. Separate the sand, however, as Ruskin observes—let the atoms arrange themselves in peace according to their nature—and you have an opal. Separate the clay, and it becomes a white earth, fit for the finest porcelain; or if it still further purifies itself, you have a sapphire. Take the soot, and if properly treated it will give you a diamond. While, lastly, the water purified and distilled will become a dewdrop or crystallize into a lovely star. Or, again, you may see as you will in any shallow pool either the mud lying at the bottom or the image of the heavens above.

But I should err indeed were I to dwell exclusively on science as lending interest and charm to our leisure hours. Far from this, it would be impossible to over-rate the importance of scientific training on the wise conduct of life.

“Science,” said the Royal Commission of 1861, “quicken and cultivates directly the faculty of observation, which in very many persons lies almost dormant through life, the power of accurate and rapid generalization, and the mental habit of method and arrangement; it accustoms young persons to trace the sequence of cause and effect; it familiarizes them with a kind of reasoning which interests them, and which they can promptly comprehend; and it is perhaps the best corrective for that indolence which is the vice of half-awakened minds, and which shrinks from any exertion that is not, like an effort of memory, merely mechanical.”

Again, when we contemplate the grandeur of science, if we transport ourselves in imagination back into primeval time, or away into the immensity of space, our little troubles and sorrows seem to shrink into insignificance.

There is a passage in an address given many years ago by Professor Huxley, to the South London Working Men’s College, which struck me very much at the time, and which puts this in language more forcible than any which I could use.

“Suppose,” he said, “it were perfectly certain that the life

and fortune of every one of us would, one day or other, depend upon his winning or losing a game of chess. Don't you think that we should all consider it to be a primary duty to learn at least the names and the moves of the pieces? Do you not think that we should look with a disapprobation amounting to scorn upon the father who allowed his son, or the State which allowed its members, to grow up without knowing a pawn from a knight? Yet it is a very plain and elementary truth that the life, the fortune, and the happiness of every one of us, and more or less of those who are connected with us, do depend upon our knowing something of the rules of a game infinitely more difficult and complicated than chess. It is a game which has been played for untold ages, every man and woman of us being one of the two players in a game of his or her own. The chessboard is the world, the pieces are the phenomena of the Universe, and the rules of the game are what we call the laws of Nature. The player on the other side is hidden from us. We know that his play is always fair, just and patient. But also we know to our cost that he never overlooks a mistake or makes the smallest allowance for ignorance. To the man who plays well the highest stakes are paid, with that sort of overflowing generosity with which the strong shows delight in strength. And one who plays ill is checkmated—without haste, but without remorse."

I have elsewhere endeavored to show the purifying and ennobling influence of science upon religion; how it has assisted, if indeed it may not claim the main share, in sweeping away the dark superstitions, the degrading belief in sorcery and witchcraft, and the cruel, however well-intentioned, intolerance which embittered the Christian world almost from the very days of the Apostles themselves. In this she has surely performed no mean service to religion itself. As Canon Fremantle has well and justly said, men of science, and not the clergy only, are ministers of religion.

Again, the national necessity for scientific education is imperative. We are apt to forget how much we owe to science, because so many of its wonderful gifts have become familiar parts of our everyday life, that their very value makes us forget their origin.

The most important secrets of Nature are often hidden away in unexpected places. Many valuable substances have been discovered in the refuse of manufactories; and it was a

happy thought of Glauber to examine what everybody else threw away. There is perhaps no nation the future happiness and prosperity of which depend more on science than our own. Our population is over 35,000,000, and is rapidly increasing. [This refers to England, and was written over twenty years ago.] Even at present it is far larger than our acreage can support. Few people whose business does not lie in the study of statistics realize that we have to pay foreign countries no less than £140,000,000 a year for food. This, of course, we purchase mainly by manufactured articles. We hear now a great deal about depression of trade, and foreign, especially American, competition, which, let me observe, will be much keener a few years hence, when the United States have paid off their debt, and consequently reduced taxation.

But let us look forward a hundred years—no long time in the history of a nation. Our coal supplies will then be greatly diminished. The population of Great Britain doubles at the present rate of increase in about fifty years, so that we should, if the present rate continues, require to import over £400,000,000 a year in food. How, then, is this to be paid for? We have before us, as usual, three courses. The natural rate of increase may be stopped, which means suffering and outrage, or the population may increase, only to vegetate in misery and destitution; or, lastly, by the development of scientific training and appliances, they may probably be maintained in happiness and comfort. We have, in fact, to make our choice between science and suffering. It is only by wisely utilizing the gifts of science that we can have any hope of maintaining our population in plenty and comfort. Science, however, will do this for us if we will only let her. She may be no Fairy Godmother, indeed, but she will richly endow those who love her.

That discoveries, innumerable, marvelous and fruitful, await the successful explorer of Nature no one can doubt. What would one not give for a Science Primer of the next century? For, to paraphrase a well-known saying, even the boy at the plow will then know more of science than the wisest of our philosophers do now.

Let me, in conclusion, quote the glowing tribute to our debt to science given by Archdeacon Farrar in his address at Liverpool College—testimony, moreover, all the more valuable considering the source from which it comes :

"In this great commercial city, where you are surrounded by the triumphs of science and of mechanism—you, whose river is plowed by the great steamships whose white wake has been called the fittest avenue to the palace front of a mercantile people—you know well that in the achievements of science there is not only beauty and wonder, but also beneficence and power. It is not only that she has revealed to us infinite space crowded with unnumbered existences; infinite organisms hitherto invisible, but full of delicate and iridescent loveliness; but also that she has been, as a great Archangel of Mercy, devoting herself to the service of man. She has labored, her votaries have labored, not to increase the power of despots or add to the magnificence of courts, but to extend human happiness, to encourage human effort, to extinguish human pain. Where of o'd men toiled, half blinded and half naked, in the mouth of the glowing furnace to mix the white-hot iron, she now substitutes the mechanical action of the viewless air. She has enlisted the sunbeams in her service to limn for us, with absolute fidelity, the faces of the friends we love. She has shown the poor miner how he may work in safety, even amid the explosive firedamp of the mine. She has, by her anæsthetics, enabled the sufferer to be hushed and unconscious while the delicate hand of some skilled operator cuts a fragment from the nervous circle of the unquivering eye. She points not to pyramids built during weary centuries by the sweat of miserable nations, but to the lighthouse and the steamship, to the railroad and the telegraph. She has restored eyes to the blind and hearing to the deaf. She has lengthened life, she has minimized danger, she has controlled madness, she has trampled on disease. And on all these grounds, I think that none of our sons should grow up wholly ignorant of studies which at once train the reason and fire the imagination, which fashion as well as forge, which can feed as well as fill the mind."

TECHNICAL CRITICISM.

A clergyman in Scotland desired his congregation never to call one another liars but when any one said a thing that was not true, they ought to whistle. One day he preached a sermon on the parable of the loaves and the fishes, and being at a loss how to explain it, said: "Those loaves were not like those of nowadays, but were as big as the hills of Scotland." Hardly had he pronounced the words when he heard a loud whistle. "What's that?" said he, "who is it that calls me a liar?" "'Tis I, sir, Billy McDonald, the baker." "Well, Billy, what objections have ye to what I told ye?" "None, Master John, only I wanted to know what kind of ovens they had to bake those loaves in."

A SLIGHT ROAST FOR SENATOR TILLMAN.

BY B. F. UNDERWOOD, QUINCY, ILL.

SOUTH CAROLINA'S "pitchfork" Senator, when he was in Quincy the other day, said to a reporter of the *Journal*, "As long as there are rapes there will be lynchings." He might have added, that while lynchings continue there will be rapes. One crime cannot be stamped out by another crime. Neither seduction, adultery, nor rape can be stopped by a murder committed in revenge of these crimes. Murders by mobs will not put an end to crimes by individuals. Scenes of mob lawlessness will not strengthen the law-abiding disposition of individuals. On the contrary, the more lynchings there are, the more crimes will be committed. They serve only to arouse the ferocious feeling, the savage instincts of man and make the crimes committed more brutal, as well as more numerous.

Senator Tillman, we do not doubt, is courageous and honest, and says fearlessly just what he thinks. We admire him for this quality, which has been shown in conspicuous contrast to the trimming, temporizing course of some of his colleagues in the Senate. But a bulldog and even some "yaller" dogs are courageous, while something more than honesty is necessary in dealing with public questions. There are many dolts who are perfectly honest. With wrong views and in power, a man's honesty may make him the more mischievous. The founders of the Spanish inquisition and their successors were men of undoubted honesty. And yet, by selecting for death or imprisonment the best men of their country during a period of 300 years, they contributed very largely to the decline and decay of the once great Spanish nation. James the Second of England was a better man, morally, than was Charles the Second. Yet the very conscientiousness of the former, with his religious ideas, made him a persecutor, while opposite traits in the latter saved the country from many horrors. An honest wrong-headed fanatic, unchecked, may bring great calamities upon a country. Intellectual error may be more dangerous than moral error. "Hell," it is said, "is paved with good intentions." One may have good intentions and very bad inclinations, as well as hurtful principles and policies.

Now Senator Tillman, while morally honest, is intellectually erratic, prejudiced, fanatical, and explosive, and his views are as distorted as his reasonings are often illogical, and his expressions violent and extravagant. He does not view great subjects in the unimpassioned light of the intellect. His prejudices and his bigotries, deep and ineradicable, impair his intellectual integrity and often vitiate his conclusions.

Tillman defends lynchings when the victims are negroes. He thinks that lynching is the right kind of punishment for assaults upon white women by colored men. In other words, when the offender is a negro he should not be given the benefit of a trial or the chance of defence, but should be strung up by a mob. Angry, infuriated men should take the law into their own hands and be, at the same time, judge, jury and executioner. The courts in such cases should not be open to the accused, and there should be no legal procedure, no observance of the forms of law. As soon as caught, the man identified as a criminal should be rushed to the nearest lamp-post or tree, and hanged, if not shot to death on the spot where he was captured.

The liability of a mistake by a mob, or by an excited victim of assault, as to the identity of the assailant, and the possibility of lynching a man innocent of the crime, without a trial in court, with the safeguards to the prisoner, as well as the opportunity for rigid examinations which the court affords, do not enter into Tillman's consideration. He does not see that the object of the law is to prevent individuals or mobs taking the punishment of offenders into their own hands. He does not see that courts are established to prevent rash acts against real or supposed offenders by the parties aggrieved, and to protect the innocent, falsely charged, as well as to convict the guilty who are deserving of punishment. He does not realize that disregard of law in special instances fosters lawlessness in general. He does not appreciate the fact that for men to live together there must be some tribunal to which all members of society can appeal when their rights are infringed, or when they are charged with criminal acts, and that every time an individual or a collection of individuals ignore this tribunal and assume the exercise of its functions themselves, they weaken the power of the constituted authorities, and encourage disregard of the fundamental conditions of social life.

Senator Tillman talks like an ignorant man, dominated by anger and revenge, unable to take rational or judicial views of this subject. Action from impulse and the unreasoning mob spirit, and not on principle and by regular legal procedure, is what he advocates.

This seems to result from his hatred of the negro race. He says that he is a friend of the negro. Indeed! Would a friend of the race clamor for the shooting and hanging of negroes charged with crime without trial, without even the semblance of a trial? Would a friend of negroes applaud such shootings and hangings by frenzied, excited, furious, irresponsible mobs, whenever and wherever they occur?

Tillman would treat the negroes the same as he does dogs, horses, and cattle, that is, he would avoid inflicting upon them needless suffering,

without provocation of some kind, and he would deal with them kindly, so long as they should remain contentedly in a servile condition, acknowledging by their acts their natural inferiority and subordination to the whites, and show no ambitions or aspirations to rise in the social scale, and no desire to be measured as individuals by mental and moral worth.

If they commit revolting crimes, he would have them treated just as dangerous animals are treated—killed without trial, and as if they were not men, and were without rights except such as the whites choose to grant them.

It is a little too much to say that Tillman feels as kindly toward negroes as he does toward dogs and horses, for his mind has dwelt so long upon the negro question, upon the sexual and social phases, in which contemplation and discussion he has conceived the negro to be a brutal, lustful creature, to be kept in subjection with the lash and the halter, whose very presence in the country threatens the purity of the white blood and who must be in constant subjection, subjugation and fear lest he work himself into the society of the dominant race, that Tillman's attitude toward the negro has come to be one of aversion, contempt, and hostility. He can be kind to individuals of the race such as he employs at his home, but his feeling toward the race as a whole is one of honest dislike and hatred. He cannot discuss the negro question without denouncing and abusing the colored race, and using bitter invective against those who, while deploring assault by blacks upon white women, and by whites upon black women, denounce lynching, and demand a fair trial for all violators of the law, whether they be white or black.

It is not a question of miscegenation, nor an association of the races on terms of social equality, as Tillman is accustomed to assume. People, generally, from choice and instinct associate with members of their own race, avoiding association with those of other races. Education, wealth, and personal influence in individuals serve somewhat to lessen the race feeling, but with the masses it is so strong that even among individuals of two types so unlike as are the Caucasian and the negro, the influence of culture and wealth can do but little to break down the social barrier between the two races. When, therefore, one pleads for justice to negroes charged with crimes, to ask him if he wants to see negroes associating with whites, with the consequent mixture of races, is to exhibit if not spiteful imbecility, at least marked feebleness of the thinking power.

Those who are in secret sympathy with negro slavery as it once existed in the country, and are "cussing" the negroes in season and out of season, do not show a just or democratic spirit. Putting forth their ideas as "democracy" is simply ridiculous. They are not democrats.

They are political Bourbons, they are social "survivals," they are intellectual fossils. True democracy does not seek the degradation of any race. But it seeks to protect all men of every race, color, religion, and condition, in their right to life, liberty, and the pursuit of happiness, and to secure for all, as far as possible, equal opportunities in the struggle to obtain the necessities, comforts and luxuries of life.

THE ORIGIN OF OUR IDEAS.

BY C. H. SALEEBY, M.D. (EDIN.) IN "EVOLUTION THE MASTER KEY."

II.

IF we examine the history of knowledge we shall discover an additional reason for hating facile formulas—such as the "practical synthesis of contradictories"—in that empty words are unsurpassed as building material for barriers to close the avenues of truth. To accept these antinomies is to darken the mind's eye and to manacle its feet. Mill would be distressed, and would be entitled to astonishment, at the persistence of the ridiculous fallacy which he exposed, that practice and theory are antithetic or opposed—as if any practice were other than the expression of a theory. If the inventor's theory is wrong, his machine will not work. If the machine works, in spite of the handsomest theory, the theory is a lie—practically and theoretically.

Convinced, then, that the higgledy-piggledy theory of all things is a lie, and discontented with half-truths, let us see how Spencer abolished the "antinomy" that ideas cannot be innate and yet that there are ideas before experience. It is evolution, the master-key, that has revealed the solution. Spencer examined the history of the individual mind in the light of the history of the racial mind. It is, indeed, true that we have no innate ideas, but it is untrue that the mind is a *tabula rasa*; for it is a general biological truth that "function makes structure," and the experience of our countless ancestors has registered itself in the automatical configuration of the human brain, each new specimen of which is thus neither a storehouse of innate ideas nor a blank sheet of sensitive paper, but a structure which is pre-formed for the reception of certain ideas and can express them so soon as its converse with phenomena begins. I have to confess that, in a previous volume, I have ventured to describe this conception of Spencer's as only a half-truth. What I now believe to be an unjustifiable criticism was due, as so many criticisms on Spencer, to my having paid undue attention to critics and *soi-disant* exponents and too

little to his own words. This is offered as an explanation, not as an excuse.

The best instance of what I conceive to be the true reading of the Spencerian explanation is afforded by the idea of space as having three dimensions. I have elsewhere advanced the theory that the structure of the semi-circular canals of the internal ear, which are arranged, on each side of the head, in a set of three that correspond to the three dimensions of space, as we conceive it, is an argument in favor of the objective truth of our conception. Evolution has unquestionably produced these canals and their arrangement, and this is a result of our ancestors' converse with phenomena. Function has produced structure, and though we are not born with any innate ideas of space, yet we are endowed with these canals, the products of ancestral experience, and in this regard our percipient apparatus is thus very far from being a *tabula rasa*—a blank sheet of paper—but has within it, potentially or implicitly, so to speak, not the idea of space, but the materials with which that idea may be attained so soon as experience begins.

This theory that each of us is indebted for his mental configuration and aptitudes to the manifold experiences of millions of ancestors has a direct bearing on what I have called, previously, "the test of truth." As we have seen, a truth of the highest certainty is one the negation of which is inconceivable. But the validity of this criterion is incalculably enhanced by the consideration that the inconceivableness depends not merely on individual experience, but is a product of individual experience plus the total result, "up to date," of the experience of the race. It must certainly be admitted, as Mill argued, that propositions which appeared inconceivable to our age, may cease to be so regarded by a later generation; but, nevertheless, there is no surer criterion at our disposal, and, though it is by no means absolutely sure, yet it may be accorded a much higher measure of confidence, when we regard the structure of the mind and its consequent estimate of the conceivableness of a proposition, as not merely the result of individual experience, but as the product of the experiences of countless individuals in time past.

It is a striking sign of our modern civilization that New York city is building a new morgue capable of accommodating 275 bodies of persons "found dead." The bodies are to be enclosed in glass-fronted refrigerators while awaiting identification. The total number of deaths in New York from accident, suicide, drowning and violence is said to exceed 5,000 per year.

THE MAIN POINT.—"She hasn't much of a figure, has she?" "No, but her father has."

Book Notices.

THE DISCOVERY OF A SOUL.

AMONG the best of the "New Thought" literature that has come to hand lately is "The Discovery of A Soul," by Floyd B. Wilson. Unlike many writers on this subject, Mr. Wilson is fairly broad-minded, willing to give credit where credit is due, and not afraid to administer censure where it is deserved. His style is not aggressive, but convincing, and while he may not and will not convince every one who reads his book that all it contains is true, it will be hard for them to think otherwise than that the writer is sincere in his statements and fully believes that they are true. Whether Mr. Wilson is a Spiritualist or Theosophist I neither know nor care; that he has bidden good-bye to orthodoxy is a healthy sign, and the reading of his book cannot but have a broadening effect on the minds of many who will not refuse to read the work, but would taboo such a magazine as SECULAR THOUGHT. When a man ceases to accept as "truth" the beliefs that have long been accepted as the last there was to know about things theological, and strikes out on an independent quest, and fearlessly subjects the beliefs of the eminently respectable to the search-light, it is always interesting to read of his discoveries. And when he says, "I find that the eminently respectable have been all wrong," and submits the proof, we must admit that a good work has been done. Then, when he tells us what his investigations have revealed, we can examine what he submits as proof that his statement is in accordance with fact, and accept or reject at pleasure. To have discovered that what was once truth to us is really error, is a long step toward real truth, and a certain amount of mental expansion is necessary before the average man or woman will admit that their cherished beliefs were not true. To-day there are thousands who, while they have abandoned the bulk of the rubbish taught by the so-called Christian churches, are still firm in the belief that what is known as the soul lives after the destruction of the body. There are still other thousands who will not admit their disbelief in what they admit they cannot understand, and who are truly desirous of finding out for themselves, why it is they feel doubts which they will not express. To such the fearless, earnest, and convincing style of Mr. Wilson will appeal with sufficient force to jar them loose, and once having discovered their error they are well started on the road to mental freedom. The book is well printed on good paper. It is pleasant reading, and worth the price, \$1.00; R. F. Fenno & Co., 18 East Seventeenth St., New York.

W. G. G.

Correspondence.

A PROPHET ON PROPHETS AND PROPHECYING.

Editor SECULAR THOUGHT.

SIR,—I was surprised when reading your January issue to note that such a man as Mr. Underwood—who himself is dabbling with metaphysical and occult science—should condemn that New York prophet simply because his prognostication did not arrive on schedule time.

Prophets are not incorporated, and therefore do not require to have any schedule ; besides, there is reason to think that Mr. Underwood has not read the prophet correctly.

Now, one of the many queer phenomena of the mind of man is, that people who deal in the DOUBTFUL are very jealous and illiberal towards those who follow a similar occupation.

Now, as far as the destruction of the world is concerned, that New York prophet is absolutely correct, except as to date. The fact is that the world—economical and industrial society—is already in the throes of dissolution, and will commence in full earnest about the middle of next November, and continue with more or less activity until early in the fall of 1922, when a social and industrial equilibrium will be reached, whose duration will then be prognosticated by the future prophets.

Between now and that time most of the present day's tall timbers will have fallen before the economical storm, while the present-day underbrush will have gained a uniform growth consistently with the economic and industrial developments.

Mr. Underwood says that prophets reveal their ignorance by predicting the future. Well, he is at liberty to measure my ignorance by the pound, bushel, or yard.

Faternally yours, J. S. ODEGAARD.

“THE TRUTH ABOUT GOD” & THE CHURCH OF HUMANITY.

Editor SECULAR THOUGHT.

SIR,—The National Convention of the Church of Humanity for formal organization and incorporation will be held at Great Bend, Kansas, June 7, 1908. Please insert the inclosed notice of it in each issue of your publication up to June 7, and send me the bill for it by return mail if any charges are made.

I wish you knew the truths this church is being organized to teach, and would join it and help it to organize and incorporate, and then help to push its educational and organizing work. It is the only method by which idolatry can ever be overthrown.

Yours truly, W. H. KERR.

Grand Bend, Ks., April 7, 1908.

[The notice given in Mr. Kerr's letter will, we hope, serve the purpose. In the more extended announcement sent Mr. Kerr informs us that new

members enrolled before the convention will be counted among the original discoverers of the truths to which he refers, and will receive a Certificate of Graduation in the Knowledge of God. The fee for this and a life membership in the Church of Humanity is \$1, and for 25c. additional the new member can receive the church's monthly organ, "The Truth About God." We do not wish our name to be enrolled among the original discoverers in this line; we are not old enough by many centuries to lay claim to any such distinction; nor do we hanker after a Certificate of God Knowledge. If God, etc., are myths, how can there be any knowledge of them? Are we to study maps of heaven and hell? We know there are some men who prate a great deal about "god," but the less we are compelled to use the ugly and meaningless word the better we are pleased. Nonetheless we wish the Church of Humanity every success, though our efforts are demanded by our own church.—Ed.]

Gaa Paa, published at Minneapolis, says: "A Poor People's Union has been formed in Christiania, Norway, the aim or object of which is to prevent the Intermission and Salvation Army from using the name of the poor as a buffer in their begging." The Salvation Army seems to have become everywhere a re-incarnation of the Mendicant Friars—with a feminine attachment that is even more insistent than the male beggars.

If the United States were as closely populated as France, there would be seven hundred million inhabitants in the Republic. If it were as densely populated as Massachusetts it would contain one billion two hundred million people; and if it were populated as thickly as Belgium it would count more inhabitants than the whole of the present human race.—Ex. These figures would apply equally well to Canada, but in both cases the "if" is to be qualified by references that destroy its possibility.

Little Albert was helping his father pack down the meat for the winter, and surprised the parent by saying: "Pop, why don't you ask a blessing over the barrel, so as to save time when we come to the table?"

AN OPEN SHOP.

The labor unions of Chicago have purchased a cemetery, where only members of the unions may be buried. —News Item.

All his life in a union shop
He'd daily earned his bread,
They buried him in a union grave
When the union man was dead.

He had a union doctor,
And he had a union nurse;
He had a union coffin,
And he had a union hearse.

They put him in a union grave,
When he was good and dead;
They put a union monument
That adorns his head.

And then he went to heaven,
But to stay he didn't care;
He kicked because he said that some
Non-union men were there.

He went down to the other place,
And there produced his card;
Then Satan drew an earnest face
And studied good and hard.

And then he laughed, his hands did rub,
Till he thought he'd never stop,
"Lord bless my soul," said Beelzebub,
"Why, this is an open shop!"

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Business Mgr. : C. M. ELLIS.

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GOOD FRIDAY ! Do Christians never stop to think of any of the idiotic implications of their leading dogmas ? We hear of men crucifying their fellows, burning them and torturing them to death, but how could a body of men—any number of men, even of the religious fanatics called Jews, Jahveh's own people—kill a god ! “ Jesus died for me ! ” the believer sings with eye-balls turned up ; but does he forget that his Jesus is supposed to be immortal ? Can an immortal being die ? If so, what is a mortal being ? Can an immortal being put off his immortality like a snake shedding his skin, and then grow a fresh crop, coming to life again like the heroes of Valhalla ?

Is there a more idiotic notion than that of an immortal "being" of any sort? It may be that, in order to demonstrate its truth or falsity one would have to live to all eternity; but, just as with Evolution and Creation, when the Christian sneers. You cannot prove the evolution of one species from another, we can shortly reply, You cannot prove a single case of creation; and while all the evidence distinctly supports the Evolution theory, you cannot even imagine a case of creation; so it is with Immortality. "Immortality" is nothing unless it is the immortality of consciousness; consciousness, so far as human knowledge goes, is an attribute of organized individual existence, which essentially depends upon the growth and development of sentient organs, necessarily involving the death and disintegration of the substance of those organs; and any notion of the continuance of consciousness after the disintegration of the body is just as idiotic as would be the idea that the earth's orbital motion would continue after it had dropped to the sun. Its discussion would be on a par

with that regarding God's actions before Creation or Man's occupation after Resurrection—sheer lunacy. And on Good Friday—in memory of the death of their God!—two hundred million Christians will sing anthems in praise of the death of what they assert to be the only true God there ever has been, though there are hundreds of other Gods in the world with just as good credentials; and on Easter Sunday they will sing “Jesus Christ is risen to-day,” professing to believe that his resurrection proves the certainty of their own, though the evidence for it is of the most mythical character.

EASTER SUNDAY.

That there is really no substantial evidence for the Resurrection is admitted by Paul in his multi-circular argument in 1 Corinthians 15, wherein he says (after reciting that the risen “Christ” was seen of Cephas, then of the twelve—including Judas, who had hanged himself, burst asunder, etc.—then of above five hundred brethren all “at once,” and so on):

“Now, if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there is no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ: *whom he raised not up, if so be that the dead rise not.* For if the dead rise not, then is not Christ raised; and if Christ be not raised, your faith is vain; ye are yet in your sins. Then they also which are fallen asleep in Christ are perished.”

It is clear from this passage that, though Paul recites the oft-quoted evidence of alleged witnesses, he had no more faith in the validity of such evidence than had Hume, and he bases his argument upon the fact—well-known to believers, of course—that dead men do come to life again. Then it is clear that Paul, when writing this passage, had no notion that “Christ” was the Second Person of a Trinity. God raised him up just as he raised up other men. It remained for more hare-brained mystics than even Paul to cut up Omnipotence into thirds—each equaling the whole in power and glory and inscrutability—especially inscrutability.

It is certainly depressing to know that, after the lapse of nearly twenty centuries, this same immoral rubbish is taught,

in all its pristine crudity and folly, in nine-tenths of the pulpits of Christendom ; and though signs are becoming more marked every day that they are losing ground, it is evident that the schoolmaster has a tough job before him, more especially as he himself is largely under their spell, and also largely under the control of the preachers who earn their wages by spreading such mind-muddling nonsense.

THE DIVORCE LAW "INFAMOUS," SAYS CANON WELCH.

There has been probably more meaningless rubbish talked in the Lenten sermons at St. James's Cathedral, Toronto, by Canon Welch and his deputy than could be gleaned from an equal number of sermons by typical colored preachers of the Southern Methodist Church. But Canon Welch outdid himself and his asinine assistant in his sermon on the Divorce Law. His chief complaint was grounded upon the assertion that, while some marriages were performed "with all the secrecy consistent with a due observance of the law," others were made "the opportunity for lavish display and social entertainment." What factor can be missing that would make all marriages satisfactory to this highly-paid preacher? Indirectly, in his next sentence he tells us: "What ought to be the most solemn and beautiful act in the lives of those concerned is degraded to the level of a mere civil contract!" That is where the shoe pinches. The man who makes his living by preaching is losing one of his "perks." The priest, once the only man who could "celebrate" a marriage, name an infant, or help a poor sinner over the Styx, is being forgotten, and, like the Damascus silversmiths, the preachers are crying out because their trade is being injured. The poorer people should not think of setting up housekeeping until they have saved money enough to have their marriages publicly "solemnized" in a church; and the rich should forego their secular festivities in order to give to the church the money thus saved. So far, it is simply a trade union cry.

Then the Canon proceeded to give his idea of the marriage contract:

"If a civil contract, then it could be annulled by civil authority; but being, as *if rightly understood* it is, a type of the indissoluble union between Christ and his church, no Act of Parliament, no court of law, can put asunder what God has joined together."

It is by the repetition of such unmitigated jargon and trade shibboleth as this that Canon Welch earns his salary of \$5,000 a year and perquisites. It proves that the same ecclesiastical assumptions underlie the teachings of Anglicans that mark those of Catholics and Salvationists. Whether it is an Anglican canon getting \$5,000 a year or a Salvation colonel on \$10 a week who does the business, the assumption is that "god" has given an irrevocable power of attorney for the purpose; but certainly the outsider can see divine authority no more in a marriage ceremony performed by a priest than in one performed by a justice of the peace—unless, indeed, he takes the priest's word for it.

And if no man can separate those whom "God" has thus joined by proxy, who shall tell us that God cannot revoke his power of attorney by some other agent? The "say so" of the interested party, the priest, is all we have. Canon Welch may think himself privileged to talk in this presumptuous and foolish fashion, but in sober truth he must know that he has exactly the same authority as has a justice of the peace for doing his work, the authority of Parliament, under which his church was established.

With all the presumption of a blatant and ignorant priest, Canon Welch asserts, regarding the different standard of "purity" for men and women, that "the crowning infamy of the infamous divorce act of England is, that it gives legal sanction to this distinction, which is so utterly opposed to the *mind of Christ*." That a commonplace preacher like Canon Welch should pretend to know "the mind of Christ," when his only guide is the kaleidoscopic picture of the gospels, is not a very remarkable phenomenon; nor need we be surprised that he should have the temerity to denounce as "infamous" laws which are the outcome of many years of deliberation by the keenest judicial intellects of Britain, and are practically identical with those of most civilized countries. Anything is infamous that does not tally with the ideas and interests of the priesthood. We need not pretend to approve all British laws; nobody but a lunatic would pretend that they do not sadly need amendment, nor is it possible that they will ever reach perfection; but this we are entitled to say—that they are infinitely better than any laws enacted by men who have pretended to know the mind of Christ and to carry out the will of God.

A man like Canon Welch, who denounces a beneficent law as "infamous" because it does not agree with his interpretation of "the mind of Christ" or "the will of God," because it may militate against the financial interests of his church or may lessen its prestige, and who announces his intention of setting at defiance the laws of his country in this matter, should be deprived of the power to perform any marriage ceremony whatever.

W. J. BRYAN, EVANGELIST AND POLITICIAN.

We extract the following item from our valued contemporary the *New York Truth Seeker*:

"The piety of Mr. William Jennings Bryan, upon which The Truth Seeker has felt constrained to comment once and again, is explained by facts which make it appear that he is the best paid preacher in the world, making more out of talking upon the Prince of Peace in the course of a year than he would receive as salary had he been elected President. In 1907 he filled 175 dates, and his receipts for the season yielded more than \$300 each, or a total of \$52,500. His movements as a lecturer on religion are directed by a bureau, the secretary of which gives the following details: 'Mr. Bryan's regular charge at Chautauquas is the first \$250 taken at the gate and half of all the receipts above \$500, not including season tickets. For evening lectures in a course his charge is \$200 cash as a guarantee and half of all the receipts at the door. For single evening lectures not in a regular course, he asks half of the gross receipts. He started out on January 6, 1907, and spoke almost every day until September 10, frequently twice a day. In addition to these, he has made a large number of political speeches.' Mr. Bryan's press agent declares that he has no rival on the lecture platform, but we should estimate that he has a superior in Elbert Hubbard. If Hubbard would consent to hand out the religious slush that characterizes Bryan's best efforts, the Nebraskan would become a star of the second magnitude."

We should like to know how much he received for his Talmagian sermon at the Toronto University. No doubt many people thought he was preaching for the glory of God and the benefit of religion, and not merely to swell his bank account; but it is clear that he is simply one of the sordid army of religious fakers who flourish on the ignorance and prejudice of the orthodox world. For such a man to be elected to the Presidency of the United States would be the crowning mark

of the degeneracy which has been only too evident in American politics since the days of Washington, Jefferson, Adams, Madison, and other great men of the early days. We cannot escape the question : If Bryan makes \$50,000 a year out of his religion, what does he expect to make out of politics if he is elected President ? Will he be more scrupulous than he is now ?

THE GREAT MISSIONARY FAKE.

It seems difficult to understand the persistence with which the Western Christian world continues to support the many missionary organizations decades after they have been exposed as utter frauds and failures. Who can gauge the mental vacuity that imagines its half-educated and mercenary agents can present Christianity in an attractive light to a cultivated Chinaman, a Japanese, or a Hindoo ? Why, even a Kaffir or a Zulu can see through the missionary humbug. There is no need to condemn all the missionaries as conscious frauds. Some there are, no doubt, who start in the business with the honest and earnest intention of industriously earning their monthly pay, but how many of even these can return to their native land with a clear conscience ? Mr. W. T. Ellis, who has been recently making a study of this matter for the *New York Tribune*, thinks the majority of the Protestant missionaries are honest and devoted to their work, but he says that the people at home who support the missions have a very mistakenly romantic idea about it. The missionary has few of the privations commonly pictured, and, with wife and family, lives in a style much higher than that he enjoyed at home. Unlike the Catholic missionary, who has to cover all expense (and often charity) out of \$9 *per month* doled out to him by the Society for the Propagation of the Faith, the Protestant missionary is housed and salaried like a big official :

“ His first shock comes when he finds a welcome awaiting him in a comfortable American home, possibly better than the one he has left. He looks about in vain for the crosses he has strengthened his shoulders to bear.”

No doubt very often a most agreeable surprise to the missionary as well as to his wife and family ; but what are we to think of the honesty of men who allow such facts to be kept

secret, in order to draw money from the pockets of their dupes to keep up the supply of "self-sacrificing" missionaries. In the following passage Mr. Ellis tells of the sacrifices made by the Protestant missionaries :

"My own judgment has affirmed the criticism made to me in numerous specific cases that the dwellings of the missionaries are entirely too sumptuous for persons of their vocation. Rightly or wrongly, the church and the world associate the idea of sacrifice with the missionary's calling ; the natives, too, quickly come to see the apparent discrepancy between the preaching of self-denial and the practise of material luxury ; some of the most serious strictures upon the missionary's style of living here come to me from native preachers. Often, I am convinced, the fault lies directly with the boards at home ; some missionaries have lamented, in my hearing, the elaborateness and impressiveness of their residences. They deplore the contrast between their houses and those of the wealthiest natives. The missionary, they reason, should be the last person conspicuous for evidences of worldly position. The theory that it is necessary to 'impress' the heathen is utterly fallacious ; the disciple cannot improve upon the spirit of his Master, the lowly Nazarene."

THE FOLLY AND COWARDICE OF MISSIONARY WORK.

The hollowness of the whole business is seen at once when we remember that the men who send out the missionaries to foreign lands are fully aware that there are many millions of their fellow countrymen who are as much in need of conversion to Christianity as any Chinaman or Hindoo. Were they honest and earnest, they would make some effort to convert the millions of heathen at home who could understand their arguments, instead of sending men to convert foreign heathen who can neither understand their talk nor appreciate their religion—who, indeed, mostly possess a religion at least as good as Christianity, and who jeer at the crude ideas and the sordid lives and weak morality of their would-be saviors. A traveller, D. Sladen, in "The Japs At Home," speaking of the Japanese adoption of Western customs and their attitude towards the missionaries, says :

"The mention of church people and temples reminds me that it is Sunday. The Jap even keeps Sunday in a way. There are more people idle than on other days, and the upper class Japanese make a holiday of it. So do many of the Chinese, who go up to Tokyo by rail (second class, not

third), gorgeously attired in apple green and sky-blue brocades and white silk stockings, smoking cigars of the largest size. The Japs observe Sunday as they wear a European hat, because it stamps them as a superior class. They would keep the Jews' Sabbath too, if it was 'smart' enough. It isn't due to the missionaries, for whom they have the most undisguised contempt. The well-bred Japanese shudder to think of missionaries, while the poorer class do not keep the Christian Sunday at all, but go on trading as usual, though they may possibly feel grateful for a day on which Christian shops are shut, and Christian buyers driven to the counter of the unbeliever (as we are literally, in jinrikishas, to-day). Every one in the East is familiar with the story of the Chinaman who went to his Sunday-school teacher to say that he did not mean to come any more. 'How is that?' said the missionary; 'you seemed to be getting along so nicely.' 'Me savez plenty English now; me go hotel boy; me no care for Amelican man, Jesus Kilist.' It is probably not true, but it points the moral to plenty of true tales."

Were the clergy less domineering and presumptuous, their cowardice in refusing to attempt the conversion of intelligent men at home, while sending missionaries to convert ignorant foreigners, might be attributed to their own lack of mental power; but their conduct is evidence of their knowledge that they have a case that cannot be logically defended. In their cowards' castles and to their deluded and impressible followers they preach rubbish that is both idiotic and immoral, but if they had any living faith that their teachings were good and true they would court discussion of them, and instead of asking for special privileges, freedom from taxation, and police protection for the public promulgation of their faith, would depend upon the inherent value of their work, and scorn to take advantage of their fellow citizens.

AN ECCLESIASTICAL BOOMERANG.

A peculiar situation has developed in Quebec. The Roman Catholic Archbishop has undertaken to strictly enforce the regulation of his church against mixed marriages. But love laughs at church regulations as well as at locks and legal enactments, and the people of Quebec, being somewhat old-fashioned, still retain some traces of the once popular custom of marrying for love. The good Archbishop therefore finds himself in this difficult predicament. He cannot relax in the

matter of the regulations without appearing to beat a retreat. If he does not relax, he must be content to look on while his people follow their Protestant sweethearts to Protestant churches to be married. It is a pity, perhaps, that the laws of nature cannot always be made to conform themselves to the laws which men make, but Nature is very headstrong sometimes.—*Woodstock Sentinel-Review*.

SPIRITUALISM A "RIDICULOUS FRAUD."

This was the opinion expressed by Colonel Denison, Police Magistrate of Toronto, in committing for trial the "Rev." Clarence Howland and Mrs. Howland and Daniel and Mrs. Rynex, who for some time had been carrying on a successful Spiritualistic or fortune-telling business in Toronto. Colonel Denison, like other good Christians, believes in some miracles that are said to have happened a long time ago and thousands of miles away, though he would peremptorily reject, if offered in a case in his own court, every scrap of the evidence which is supposed to substantiate them; but he is a confirmed infidel in regard to all such things when reported as happening in his own day and in his own town, though vouched for by living persons who wear good clothes, live in good houses, and have never been in jail. Virgin births, creations, speaking asses, and resurrections of the dead are all very well in religious services, but the most strenuous affirmations and the strongest affidavits will not, in our day at least, save such stories from magisterial condemnation as "ridiculous frauds." Colonel Denison firmly believes the Witch of Endor materialized the ghost of Samuel for Saul's benefit, though the evidence for it is only an old anonymous Hebrew book; but he has no faith that Mrs. Howland raised the spirit of Mrs. Lowe's mother-in-law from the dusky region where she at present resides. Mrs. Lowe didn't believe it either, for she asserts that when she tried to hold her supposed mother-in-law, she only succeeded in tearing away from Mrs. Howland's corpus an undergarment belonging to Mrs. Rynex, in whose house the unholy show was held. The evidence in this case, of course, is very conflicting, and Colonel Denison may be justified in his unbelief, though many cases have occurred where spectators have not succeeded in tearing a chemise off a naked spirit. To be consistent, he should denounce Christian Spiritualism also.

IMMORALITY OF THE CHIEF CHRISTIAN DOGMA.

The other day we came across the program of a Methodist church concert, and here is the

OPENING HYMN.

“ To God be the glory, great things he hath done ;
So loved He the world that He gave His own Son,
Who yielded His life an atonement for sin,
And opened the Life-gate that all may go in.

CHORUS.—Praise the Lord ! Praise the Lord ! Let the earth hear his voice.
Praise the Lord ! Praise the Lord ! Let the people rejoice !
Oh, come to the Father, through Jesus the Son,
And give Him the glory ! great things He hath done.

“ O perfect redemption, the purchase of blood,
To every believer the promise of God ;
The vilest offender who truly believes
That moment from Jesus a pardon receives.”

The people who sing this immoral doggerel are not, of course, responsible for their moral ideas—or, rather, their lack of moral culture. They have been brought up in a school in which the most slavish submission to priestly dictates is the corner-stone of good conduct, and it would be the last thing possible for them to attempt a correlation of their religious doctrines with the facts of human life. Yet without some such attempt all theological doctrines are simply idle chatter without meaning. If “God’s” justice is not human justice, then it is nothing but the dream of a crazy theologian ; for, if it were worse, it would be denounced by intelligent people, and if it were better, the same people would endeavor to raise the human ideal to the theological standard. But where is even the Christian who would attempt to apply the doctrine of Salvation by Faith to human jurisprudence ? What would be thought of a judge who should thus address a convicted murderer : “ My dear friend, you have been justly convicted of a most horrible murder, and have been proved to have committed many other heinous offences, but if you only believe that I have power to order you to be hanged, you shall live in a palace for the rest of your natural life and have every luxury your heart can desire ? ” Would this sort of justice meet the views of the Christian bigots who put a boy in jail for selling a newspaper on Sunday morning and fine a steamboat captain \$400 for running a Sunday excursion ?

IS THE CHRISTIAN HELL CLOSED?

Notwithstanding the efforts of the muck-rakers in the House of Commons to give life and spirit to the scandal campaign, the Ottawa Free Press finds time for the discussion of the question, "Is there a material hell?"

The change in the public attitude towards this question is rather significant. Fifty years ago, or less, the discussion would have been so hot that a cautious newspaper man would scarcely have dared to touch it. Now it is regarded with so much indifference that the average editor would scarcely think it worth while devoting space to it. Even in the churches, the old-fashioned hell-fire sermon is regarded as a curiosity.

The excuse which the Free Press has to offer for giving space to the subject now is the statement made by Rev. Dr. Henderson in the Dominion Methodist church last Sunday, that he did not believe in the existence of a material hell where the souls of the wicked were subjected to material physical torments. In a spirit of enterprise the Free Press interviewed a long list of representative ministers of the city. Some declined emphatically to discuss the question at all, others were non-committal; a few frankly admitted they were still in ignorance as to the actual facts; but perhaps the majority had no hesitation in expressing substantial agreement with the statement made by Dr. Henderson. Not a single one of those interviewed came out unreservedly in support of the old-fashioned material hell.

What then has become of the old-fashioned hell? one might be permitted to ask. Has there been any new revelation on the subject? If so whence did it come and how? Are not the proofs as many and the arguments as strong to-day as they were fifty years ago?

The explanation seems to be that while the proofs are the same the views of the people concerning matters of faith and revelation have changed. Man's moral nature seems to have outgrown the belief in a material hell just as, long ago, in ancient Greece and Rome, it had outgrown the old mythologies, as at a later date it had outgrown more recent mythologies; and as, at a date still later, it had outgrown witchcraft, demoniacal possession and other beliefs once firmly held but now discarded as barbarous.

Are we to conclude, then, that our morality determines our creeds, rather than that our creeds determine our morality? Or that both influences act and react on each other?

It is an interesting subject; but one which an ordinary newspaper writer may be excused for declining to discuss at length. One of the Ottawa ministers when asked to express his views on hell replied: "I could not express my views in less than two columns, as it requires very delicate handling and much consideration." He had the wisdom of discretion.—

Woodstock Sentinel-Review.

UNIVERSAL INTERACTION.

Wherever men are gathered, all the air
 Is charged with human feeling, human thought ;
 Each shout and cry and laugh, each curse and prayer
 Are into its vibrations surely wrought ;
 Unspoken passion, wordless meditation,
 Are breathed into it with our respiration ;
 It is with our life fraught, and overfraught.
 So that no man there breathes earth's simple breath,
 As if alone on mountain, or wide seas ;
 But nourishes warm life or hastens death
 With joys and sorrows, health and foul disease,
 Wisdom and folly, good and evil labors
 Incessant of his multitudinous neighbors ;
 He in his turn affecting all of these.

—B. V. "*City of Dreadful Night*."

Those will come to whom it will be given to see the elementary machinery at work : who, as it were, from some slight hint of the straws, will feel the winds of March when they do not blow. To them will nothing be trivial, seeing that they will have in their eyes the invisible conflict going on around us, whose features a nod, a smile, a laugh, of ours perpetually changes, and they will perceive, moreover, that in real life all hangs together : the train is laid in the lifting of an eyebrow, that bursts upon the field of thousands. They will see the links of things as they pass, and wonder not, as foolish people now do, that this great matter came out of that small one.—*George Meredith*.

I know few Christians so convinced of the splendor of the rooms in their Father's house as to be happier when their friends are called to those mansions than they would be if the Queen had sent for them to live at Court ; nor has the Church's most ardent "desire to depart and be with Christ," ever cured it of the singular habit of putting on mourning for every person summoned to such departure. On the contrary, a brave belief in death has been assuredly held by many not ignoble persons ; and it is a sign of the last depravity in the Church itself, when it assumes that such a belief is inconsistent with either purity of character or energy of mind.—*Ruskin*.

"The blood-dyed vestments of the Redeemer are not waving in triumph over the ramparts of sin and rebellion," but over the fortresses of faith float the white flags of force. The trumpets no longer sound for battle, but for parley. The fires of hell have been extinguished, and heaven itself is only a dream. The "eternal verities" have changed to doubts. The torch of inspiration, choked with ashes, has lost its flame. There is no longer in the church "a sound from heaven as of a rushing, mighty wind ;" no "cloven tongues like as of fire ;" no "wonders in the heaven above," and "no signs in the earth beneath." The miracles have faded away, and the sceptre is passing from superstition to science—science, the only possible savior of mankind.—*R. G. Ingersoll*.

A GENEROUS ARCHITECT.

An architect, prominent in New England, was retained by a certain congregation that desired to build a new church. Although the amount set aside to defray the cost of construction was a modest one, yet the gentlemen charged with the negotiations with the architect spent many weeks haggling over the figures. Time and time again they would come to him, suggesting that this or that feature of the proposed building could be eliminated, thus saving a few dollars here and there; and they even sought to "jew down" the architect himself, in respect to his fee. All this the architect bore with admirable patience, annoyed as he was, for it was an humble edifice that was to be built and his time was extremely valuable.

Finally, on the occasion of the last visit of the committee, he determined to administer to them a gentle rebuke. So when the spokesman of the committee declared that \$1,825 was the highest figure they would pay, the architect quietly observed:

"Say just \$2 more, gentlemen, and I'll throw in the steeple."

"PUTTING ON THE BLACK CAP."

Here is an amusing story that Capt. Christopher Cradock, skipper of the "Swiftsure," a vessel now in the British Channel fleet, is fond of telling. A court-martial was being held on board the "Hibernia" at Malta for the trial of a gunner who had been drinking not wisely but too well. The evidence had been taken, the finding decided on, and the court cleared to consider the sentence. The court was re-opened and the prisoner ushered in. Hardly had he crossed the threshold when, to the astonishment of the members of the court, he threw himself face downward, uttered a wild shriek, and pleaded piteously for mercy. Every one looked at the president, and the reason for the prisoner's strange behaviour at once dawned on their perplexed minds. The president's hair on top was conspicuous by its absence, and in private life he invariably wore a black skull cap. Now, the "Hibernia" was one of the draughtiest ships in the navy, and the deliberations had been somewhat long, so in the prisoner's absence the president had covered his head with its usual protector, but on the man's re-entry quite forgot to hide it by putting on his cocked hat. The unfortunate gunner, whose nerves were somewhat unstrung as a result of his recent debauch, jumped to the conclusion that the wearing of the black cap by the president signified that he was to be hanged for his offence, instead of which his punishment turned out to be a few days' cells.—London "P. T. O."

PHILOSOPHY.

Don't fret if things go wrong to-day,

They'll all come right to-morrow;

A time of joy, the wise men say,

Will follow every sorrow.

If you have failed, don't sit and mourn,

Just get to work and hustle,

Success is sure to come in time,

To active brain and muscle.

The man who mopes, and frets, and pines,

Will never be a winner;

He's in great luck if every day

He gets a decent dinner.

The sought-for secret of success,

I'll tell you, on the level:

Just hustle, hustle—that's the way

To circumvent the devil.—Bagology.

THE HINDOO'S PARADISE.

A Hindoo died—a happy thing to do
 When twenty years related to a shrew.
 Released, he hopefully for entrance tried
 Before the gates of Brahma's Paradise.
 "Hast been through Purgatory?" Brahma said.
 "I have been married," and he hung his head.
 "Come in, come in, and welcome, too, my son ;
 Marriage and Purgatory are as one !"

In bliss extreme he entered heaven's door,
 And knew the peace he ne'er had known before.
 Scarce had he entered in the garden fair,
 Another Hindoo asked admission there.
 The self-same question Brahma asked again—
 "Hast been through Purgatory?" "No ! What then ?"
 "Thou canst not enter," was the god's reply.
 "Why, he who went in before was there no more than I !"
 "All that is true, but he has married been,
 And so on earth has suffered for all sin !"
 "Married ! 'Tis well, for I've been married twice !"
 "Begone ! We'll have no fools in Paradise !"
 —Quoted from "*Ashestology*."

HAS THE UNIVERSE A PURPOSE ?

Why talk about the "purpose" of the universe, if you exclude the intelligence with which alone purpose can be connected ? It may be that there is no adequate scientific reason for believing that any intelligence of a superior and controlling kind exists. Then why not face the consequences of such convictions ? Why not admit that the forces of Evolution, while they work together for the production and preservation of certain species of animals, such as man, and while they can be seen to produce continual changes in the universe, are yet absolutely unconscious of any predestined end, and therefore cannot be said, in any accepted use of words, to have a "purpose ?"—*Prof. Hyslop.*

LEGISLATORS AND THE RIGHTS OF MEN.

"Our legislators are not sufficiently apprised of the rightful limits of their power ; that their true office is to declare and enforce only our natural rights and duties, and take none of them from us. No man has a natural right to commit aggression on the equal rights of another ; and this is all from which the law ought to restrain him ; every man is under the natural duty of contributing to the necessities of society, and this is all the laws ought to enforce on him ; and no man having a natural right to be the judge between himself and another, it is his natural duty to submit to the umpirage of an impartial third. When the laws have declared and enforced all this, they have fulfilled their functions, and the idea is quite unfounded that on entering into society we give up any natural right."—*Jefferson.*

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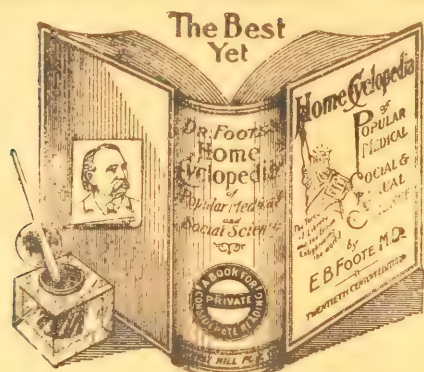
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THE CHURCH THE FOE OF FREEDOM.

—O—

" There can be no freedom in a country in which exists an order of men clothed with authority to define what man must believe."—VOLTAIRE.

THE PITIFUL CHRISTIAN RELIGION.

—:O:—

BY GEORGE ALLEN WHITE.

—:O:—

III.

THE religion of Christendom is one of the attempts made by men to explain things. Explanations are always changing. The Egyptian and Babylonian theories are buried in the sands. Christianity found Jove exalted on a pinnacle, but where is Jove now? Catholicism appeared and is on the wane. Protestantism showed its head; but what would Calvin and Edwards think of the beliefs of the present? Evolution does not stop with us. We have not reached the finality of thought. The prevalent religious ideas of this first decade of the twentieth century will seem as crude to future generations as the creeds of a long dead past seem now. The flat earth of Genesis has gone. The metallic firmament of Moses resounds no more across the heavens. The *Up* and *Down* of the ancient Jews are swallowed in the mysterious abysms of space.

No longer are we the centre of the universe. The stars are more than an "also ran." Jacob's ladder cannot reach the grandiose Jehovistic monstrosity of the skies. "On, on for ever!" is the watchword. The emancipation of mind

goes militantly forward, and the magnificent tread of the millenniums will never stop until every man that breathes on earth shall chant the blessed chorus of the free.

"All things are dissolved to their centre by their cause, and in the universal miracle petty and particular miracles disappear. This is and must be. If, therefore, a man claims to know and speak of God and carries you backward to the phraseology of some old mouldered nation in another country, in another world, believe him not. Is the acorn better than the oak which is its fullness and completion? Is the parent better than the child into whom he has cast his renewed being? Whence then this worship of the past? The centuries are conspirators against the sanctity and majesty of the soul" (*Emerson, "Essay on Self-Reliance"*).

"The Sphinx sits ever by the stream of Life,
Even as he sits amid the Pyramids
Within the narrow valley of the Nile.
We question ever: What is Life and Death!
Who put us here! What keeps us! To what end!
These questions ask we, and no answers come.
Man builds his creeds; and each creed disagrees
With all the rest; the old ones fade away,
And new ones come instead; creed follows creed,
Till in the endless maze we grow confused
And turn and face again the silent Sphinx."

—*Arthur Edgerton.*

I am anathema—true. So let it be.

One principal reason is that the followers of this religion of love and unselfishness are more selfish than any others. Man wants to live forever. In his morbid selfishness he is willing that worlds should vanish, that universes should travail and expire, that all the animal kingdom should descend into the cimmerian blackness of death—if only He, He Himself, may continue his egotism and his egoism in another world. Ah! that is the secret of it. They who do the anathematizing, they who promulgate the religion of love, are lovable only just so long as they are bribed to be. They cannot afford to show love toward anyone who attacks the credibility of the very paradisaical bribe-basis upon which whatever bought love they deign to exhibit is founded; and, venal almost beyond belief, they cling against reason and evidence to that quintessence of selfishness, a personal life beyond the grave. They get up a pretence of love—but only for pay.

Wherever in this world the enormous Bribe offered by a popular religion is called in question, the guilty one becomes the butt of hatred and malice on the part of religiously glozed-over mercenaries. The *anathema maranatha* fulminates mildly in India, for instance, against the Christian and against any one else who assails the *bona fide* nature of the Buddhistic bribe. In China, in the lesser countries of Asia, throughout almost the entire world, whoever attempts to give a sincere and rational view of the cosmos and thereby imperils the great *post mortem* fruition of incarnate human selfishness is ostracised and damned with loathing unutterable. Be a Christian in Christian lands. Be a Mohammedan in Mohammedan lands. Be a Hindu in Hindu lands. Be as ignorantly contented as everyone else. Be to all intent a low prostitute, stuffed with the material sweets of this life and expectant of spiritual sweets in another. But do not show a glimmer of intelligence. If you do, it will be the worse for you. If you do, your name will reek with the curses of illiterate witlings.

Those who have shown forth the spirit by which progress has been made possible have not been afraid to be under the ban. Bruno and Galileo and Copernicus and Kepler and Voltaire and Paine are shining lights in that grand galaxy of the historic dead who in every generation have faced, along with followers of inferior attainments, the pitiful rage of Ignorance in order that this race might enter into a larger and fuller life. Bring on your anathemas, hurl your insensate thunderbolts. The march of the ages laughs at your threats, and the great cosmic automaton moves ever serenely and grandly on. The shame we feel for the persecutors of Right in the centuries that have gone is like that which will well up in the consciousness of the future toward the blindness and fatuity of to-day. Shades of Torquemada, of Calvin, of Edwards, of Mather! the intolerance you bequeathed is fading away into the Oblivions that never wake—into the engulfing fastnesses of that Time which speaks not.

“What then is worth being valued? To be received with clapping of hands? No. Neither must we value the clapping of tongues; for the praise which comes from the many is a clapping of tongues. . . . I have often wondered how it is that every man loves himself more than all the rest of men, but yet sets less value on his own opinion of himself than on the opinion of others” (*Marcus Aurelius*).

"If I were a young man I should ally myself with some high and at present unpopular cause, and devote my every effort to accomplishing its success" (*Whittier*).

Would that the tortuous fluxions of the eons might finally deal with every sentient thing on the scale of justice. Would that there might in truth be the glorious coming of an ideal day. Does anyone wish otherwise? If so, who?

Everyone hopes that good may evolve—somewhere, somehow. Everyone can hope. But that is all. If there were to be an individual future for all, no feature of it would for a time be more pronounced than the amazement of the fanatics of this earth at finding their creeds to be naught but petty, immoral, unworthy insults to the stupendous Power behind the Veil.

We are anathema.

Be it so. Hold to your interpretations and we will hold to ours. And may the infinite ages, that press and surge with resistless sweep, bring some day a far-off glory upon the vasty silences—an amaranthine dawning of some Valhalla beyond what has ever been dreamed of in all the mystic and everlasting past. In the presence of endless space and endless time, of endless rhythm and endless life, the drooping mind cannot but sigh, "Take me, Great Power, to Thee—take me to Thee."

THE BIBLE AS AN AUTHORITY.

—:O:—

BY J. W. B.

—:O:—

Is the Bible worthy of study to anyone who has the common sense to reject its absurd and unscientific teaching? Yes!—so long as people are worth convincing and so long as error is worth undermining and overthrowing. The only way to meet ignorance and theological sophistry is to be well posted. Is the Bible worth studying from any other point of view? Some have regarded it as a repository of historical and ethnological information, but a careful study and comparison of the facts would show that these have to be accepted with the greatest reservation. Note the genealogies furnished in a number of places with such commendable minuteness. There is reason to believe, also, that a great many other facts of a historical or ethnological nature are distorted and in many

instances false and misleading. The book of Daniel bristles with such misstatements. It is amusing in this connection to note with what childlike eagerness and simplicity the defenders of the Bible point to isolated instances of its agreement with the facts of history as obtained from archæological and other sources. There are a great many instances, also, which lead one to believe that the records, if not absolute forgeries, have been so overhauled and revised by priestcraft in various centuries as to seriously affect their reliability as history or ethnology. Among the evidences of priestcraft are the "chosen people" fabrications running all through the book from Genesis to the end. The Old Testament, in fact, is steeped in priestcraft. Abel's sacrifice was accepted and Cain's rejected, not because Abel's action was any better than Cain's from a moral standpoint, but because the priesthood wished the people to bring the fruits of the flock and not of the field, as the former were more valuable, more easily handled, and more readily convertible into money, and so on with the other balderdash taught in the earlier books of the Old Testament. About the only value these have, in fact, is to give a fairly accurate idea of Jewish ceremonial at a comparatively early date. It may be said, also, that the Psalms and certain other books of the Old Testament furnish us with an example of Jewish poetry, but of what period it is impossible to state, as even scholars are divided in opinion as to the authorship and date to be ascribed to many of these.

A word or two as to the qualifications for Bible study. No doubt the way of the scholar versed in Hebrew, Syriac, Aramaic, Greek and other ancient languages is both interesting and pleasant, but the average reader has no time to study ancient languages and is quite content to leave this to the scholar. A great deal of controversy has raged around the various renderings of the text and probably always will, but sufficient is left, after these debatable passages are excluded, to bring the Bible to the test of common-sense and scientific reasoning. As a matter of fact, we believe that if there is any choice to be made, the student of natural science, or even the person who keeps abreast of scientific knowledge in a general way, is at an advantage. Why is it that so many preachers, college professors, professors of Semitic languages, etc., arrive at such absurd conclusions? Is it not because they get too narrow a view of things as a result of their one-sided

theological and linguistic education? If it were possible to give these men a good grounding in natural science we believe that a change would soon be noted. The real "word of God," which includes scientific knowledge of every kind, would not then be put into the shade by such an absurd and childish substitute. An amusing instance of the vagaries of scholarship was recently given by a learned professor from Princeton University, whose services were secured by the Bible Society of Toronto. The subject under discussion was the book of Daniel. It was announced that the professor had something "new" to tell the audience. The "new" material was in connection with the discovery of a number of papyri, which the professor claimed established the date of the book to be that generally ascribed to it by the orthodox, viz., between 500 and 400 B.C. As to the tremendous cock-and-bull stories found all through the book, the professor stated that he had never had any difficulties with these, as he had always entertained such a high opinion of the power of God. The great miracles of the creation and the redemption, as outlined in the Bible, were so great that none of the other miracles presented any difficulty. In other words, the professor's swallowing capacity and gullibility had been so greatly enlarged by the greater absurdities, that he was able to negotiate any of the lesser absurdities with ease.

AND WHO SHALL SAY THAT THEY ARE WRONG?

—:O:—
BY A. CORN, SR., STRATFORD.

—:O:—
"A READER'S DOUBTS.

"(To the Editor of the *Witness*.)

"SIR,—The account in Saturday's *Witness* of the terrible famine in China, and the sight of the pitiful objects in the illustrations, made me mad. I've been jumping mad ever since. The first black-coated humbug, with the embryo brain characteristic of the preglacial period, who comes along and tells me that there is an omnipotent, merciful, and loving creator and father, sitting up aloft, and looking down complacently on millions of these poor Chinese people, as they slowly famish to death, I'll get arrested and sent to Verdun, where he belongs. There he can go on squaring the circle, demonstrating that black is white, and proving that two and two make five, six or seven, according to the exigencies of his text assured of congenial companionship and appreciative listeners.

Loving fathers do not consciously arrange things so that their beloved children shall be certain of a life of suffering and a horrible death. This Mumbo Jumbo business of God's inscrutable will, chastening in love, and other pious mysteries, do not go any more, they are played out. The world do move, and the sooner these mediæval blackbeetles get on to that vital fact the better.

“GEORGE WATSON.

“245 Clarke St., Montreal Annex.

“NOTE.—This writer faces the same perplexity which puzzled Job thousands of years ago. That greatest of poems, of which he is the hero, maintains, as one has put it, ‘that the honest recognition of difficulties is more helpful to religion and more pleasing to God than the repetition of theological conventions. Ye have not spoken concerning my servant Job the thing that is right.’ But Job was not irreverent, nor did he, for all his distress in the presence of moral mysteries, lose faith in the goodness of God. One almost in our own time, who faced the spectres of the mind and laid them, tried to contemplate where such a loss of faith would leave man—man

“ ‘Who trusted God was love indeed,
And love Creation's final law,
Though Nature, red in tooth and claw,
With ravine, shrieked against his creed.’

It would leave this green earth but a burnt-out desolation to his hungry soul, from which he will never be delivered by irreverent mockery. The generations which inherited the primitive idea of a god of wrath and those who saw in him chiefly a god of judgment, sweeping away the wicked when the cup of their iniquities was full, had no difficulty about such phenomena as those he resents. Now that the doctrine of a loving Father, sending his blessings upon the evil and the good, and kind unto the unthankful and to the evil, is the prevalent sentiment, the question obtrudes itself, why then so much suffering. We do not know that it can be satisfactorily solved; but we know what our own highest ideals are, and we cannot think of God as less good than those very highest ideals.”

Not only at the present time, but for ages past, has the world witnessed famine after famine, pestilence and death, and in every case it has been set down to an omnipotent, merciful and loving Creator and Father, sitting up aloft and viewing complacently the ravages of famine, that kills millions upon millions by slow starvation; the poor unfortunate children nursing at a mother's breast that gives no nourishment; pestilence, taking off its millions, and war—and intelligent people are asked to believe that this is all the inscrutable will of a divine providence! Was there ever more heathenish blasphemy ever uttered?

While we think we may know in a great many cases the causes that bring about innumerable famines, such as the failure of crops and increase of population in lands where the breadstuffs and the other necessities of

life seemingly decrease in volume, while increasing in price, yet the wisdom of even the twentieth century is puzzled to know the primary causes of these awful effects in famine and pestilence. It is all a puzzle, which no sane man has ever nor will ever successfully solve. It goes to prove that all knowledge has its limits. Solomon, with all his wonderful knowledge, admitted that "there be three things which are too wonderful for me, yea, four which I know not: the way of an eagle in the air; the way of a serpent upon the rock; the way of a ship in the midst of the sea, and the way of a man with a maid."

In a practical age like this, when the thinkers of each succeeding generation become more unified in respect to all things having some semblance to common sense, one can only understand the literary tergiversation of the able editor of the *Witness* as leading to no other conclusion than that he fails to grasp the true significance of the question, and if he does, his evasive note about "the honest recognition of difficulties being more helpful to religion and more pleasing to God than the repetition of theological conventions," is only on a par with the rest of the mediæval black beetles' hypothesis when flooded in rational argument.

He talks about "irreverent mockery;" and "the difficulty of our correspondent, which is in some sense a fresh one." When a man asks a plain, common-sense question, we cannot see why it should be designated as "irreverent mockery." The only class that would think of calling it such, are these self-same, self-satisfied black beetles, who think that they have fulfilled their duty to mankind when Sunday after Sunday they read passages from the history of the Jews and give the interpretation thereof that the various churches teach them to give. The idea of giving a common sense view is in many cases as repugnant to them as it is to the doctrines of these various bodies.

As to the idea being "a new one," no doubt it is to a goodly majority of those people reared in the atmosphere of religious mysticism; but we can assure the editor of the *Witness*, who finally admits that "we do not know that it can be satisfactorily solved," that there are tens of thousands—aye, millions of human beings in the world who are every day solving it for themselves. And who shall say that they are wrong?

Speech is Silver; Silence is Gold; but to say first one thing and then another is Britannia metal. Prince Bismarck. He might have added with equal truth that to say one thing all the time and mean another is German silver.

Arthur Short is an old Toronto citizen. He is an old jail-bird, but is long on religion, and spends one-half of his time in jail and the other half in peddling Bible mottoes.

Mad Murdock.

PENTECOSTAL COMMENTS.

WE—that is, I—am not clear as to the meaning of the term Pentecost. Whether it applied to or was derived from something relating to astronomy, geography, or meteorology, it now, at least, and for the few years back to the champion magician of rods and snakes, marks the anniversary of the time when his lordship the Holy Ghost sat on the twelve apostles. What possibilities to the world in general and to the literature of to-day, had he sat upon them with sufficient force to suppress them permanently! But it was not to be; the only effect was to start them talking in other tongues than their own; not so remarkable a feat when we reflect that the same scene is witnessed every time the Toronto City Council holds a session.

As to the meaning of the word at the present time, little can be determined, but some claim that, as it dates after the close of Lent, it may relate to the cost in morals and general self-respect as the result of the natural tendencies of the human mind and body being pent in during Lent and then suddenly released. Most of us know how a puppy that has been chained up for worrying the hens will behave when turned loose again. Some of us also know what generally happens when a "swear off" for forty days has been strictly maintained, and to those of us who have not experienced the mental and physical relaxation, our advice is,—don't. Swear not at all—that is—eh—there may be occasions, such as searching for a collar-button, adjusting pipes on a hot stove, barking a shin on the coal scuttle at one a.m., etc., when extra unjudicial oaths of modern build and uttered with vehemence might prove valuable as antidotes, but swear (off) *not at all*. Live so that you won't have to, for 'tis better to live with a brawling woman in a wide house, than to return to said house to be brawled at more, and to feel that the remarks of said woman were not wholly without reason.

These remarks are only suggestions, and, though inspired, are not given with authority, for every man must in some things be a law unto himself, and the woman shall be a law unto both. A friend that, though dead, yet speaketh, said :

" Indeed, indeed, repentance oft before
I swore, but was I sober when I swore?
And then, and then came Spring, and rose in hand,
My threadbare penitence a-pieces tore."

It sounds very nice, and there is an air of candor about it that is convincing, also it would suit our Methodist, or other bigot brother, who holds to the specious contention that were there no evil there could be no good, but we like better the statement of an English gentleman of the old school:

"Let your rule in life be, Never retract and never apologize," and when asked the position of one who had given offence, he replied:

"Then see to it that you give no offence, unless duty requires it."

But our old friend dead but speaking pitches another note:

"But this I know, whether the One True Light
Kindle to love, or wrath consume me quite,
One single flash within the tavern caught
Better than in the temple lost outright."

No doubt of it, but how much of the true light may we expect to find in either place? There is no doubt that the priest in the temple of the triple god is as much moved by love of the Light and of his fellow-man as is the priest of Bacchus who ministers the spirit, and invokes our trust in it, but what of the Light? Both are equally interested in the material welfare of Man, or the men who worship in their temples, because if we cannot secure the Blessing from the unwary, how are they to secure their share from us? In their methods of throwing light on the truth, they differ only in details; in either case the High Priest offers you the Spirit freely—if you pay for it, in which case you are not seriously blamed for not partaking. In one temple he speaks with tongues and you are forbidden to reply; indeed the mandate is scarce necessary, as reason and logic are barred as uncanonical. In the other temple you are encouraged to speak with tongues—the priest is busy with the beer pumps and the cash register—but reason and logic are not barred as they have never been known to be resorted to in this latter temple. The cause will be apparent to some.

Our observations lead to the conclusion that if you would prosper in the name of Mammon, worship in the temple of the triple god, your only loss being your self-respect: if you would *not* prosper in the name aforesaid, worship in the temple of Bacchus; in either case yours will be the experience of the lost traveller in Hibernian bogs—which ever road you take you will later wish that you had taken the other.

But Time flies and we are reminded that the skating is past, the winter is ended and we are not moved.

THE MOVING TIME IS HERE.

What means it? Nothing overmuch: only the local lord of the earth won't make repairs, or wants a raise of \$2 per month for the right to—Life? Bless you, no: only the right to live—here. They are all a Liberal people and are also Democratic, and recognize the right of the individual

to Life, Liberty and the pursuit of Happiness, but—"Dam it, man, you had the same chance that I had: I made good and you did not. You are not a property holder, the taxes all fall on US. If you can't make repairs for what you have had the use of, somebody else will take it and you can go to—*where you please but not here.*"

Thus say the lords of the earth. Thus say the only ones whose words have weight, for are they not the salt of the earth, and with them is wisdom, and knowledge, and bonds, and debentures, and mortgages.

Know you what are bonds? Were they on your limbs you would know, but when they are only on your labor and that of your children, and of their children to countless generations, you know little and care less. So? We would have no security for capital without bonds? Depends on the kind of bond; the bond of the community that the individual will be protected in every right and against all oppression is all the security that is required for the public good. A public bond given to John Smith securing his right to get a dollar later for 10c. worth of work done now is not a good bond nor a necessary one. We could not build a railway or other public work without bonds? Eh? This man with the shovel could cultivate crops without a bond to aid him; how then can we say that he cannot load dirt on a flat car or spike down rails on ties without the aid of bonds? So we must have bonds and debentures and mortgages, or the country cannot be developed? If times are normal, how long does it take for the earth user to pay the earth owner for the right to till? If he pays rent for 25 years how much is he required to pay further? Is the rent debt ever paid in full? Oho! he has the same right and chance as everybody else to become a landlord or an owner of dividend-bearing bonds. Gloria in excelsis Deo! Peace on earth, good will to men!! The same right to try to keep his head above others, like Carlyle's pitcher of snakes. The same chance to struggle as has a cur among other hungry dogs for a bone. No. I am not an anarchist; I am aga'inst anarchy and would have it cease to be. Do we not dwell in a state of anarchy if we only pretend to obey the law of equity? Is it not a state of anarchy when every man must lie to his neighbor or be unsuccessful in trade? Is it not anarchy that abounds when natural law is violated and the only law that seems called for is to keep the tramp moving, for which a few constables are necessary?

Now, you, the swine-jowled publican, or you, the soft-handed, sleek-coated, platitude-preaching parson, what are you doing that anarchy cease from among us? You also, the most blameworthy of all, because of your knowledge and opportunities, you who write M.P. after your name, what is your share of the work to bring about law and order? We do verily believe that you would not steal a timber-berth or sell your vote and influence to a contractor—were the matter likely to be known. When you

are not permitting yourself to be lobbied, or are not saying in Parliament what you do not believe, what do you, and where? Is it not true that you may be found indulging in inferior wine in the company of worse women?

What, ease-loving, pious, prayerful parson, can you do to bring order out of chaos, or what will you attempt? Even now you shake the hand of the shabby-genteel with condescension and yawn behind your hand while the poor and unattractive widow relates her tale of woe, for why should your sensitive soul be harrowed thus just when you were about to call on Lady Largess? So you give alms to garrulous and faded poverty, and resolve that you will find her some work so far from the manse that she can't find time to come back. Having so resolved, you grasp your gloves daintily and swing your ivory-headed cane with light abandon.

Of the three who are supposed by the nature of their calling to minister to the needs of their fellows in a collective manner, he of the swine jowl is the only one who does his work. He only can be depended on. He speaks no oily or sleek words; no pretence in him that he would guide you heavenward or make laws for your guidance in a spirit of patriotism. He will minister to you and guide you, for his own good pleasure, but it won't be to a region of light, snow white robes and crowns of gold. We like him in a way, though his talk is of dogs, horses, and heavyweights, to the confusion of the ignorant, for, though his jowl befits him and he appears to be something of a brute, he is always genuine, and we know him for what he is. His heart is large, while his stomach is larger. He bangs the bottle before you, and slaps down your change with the air of one much accustomed to it; and when your gold has gone to his melting-pot and you fail to find silver in any corner of your clothes wherewith to slake your parched tongue, he will bid you to the regions of his gods with much vehemence. From him look for no betterment of the body politic, as from his colleagues you may in your verdancy have looked; for the methods by which the unwary may be snared are different with each member of the Trinity whose names are Publican, Priest and Politician.

But, back to the question raised before: Have you ever moved? The harvest is not passed, nor the summer begun, but—**WE ARE NOT MOVED.**

Ho, plutocrat! you who boss the elections, who have graciously given us the ballot which is the proof of your patriotism and the flag of our freedom—have you ever moved? Like the Canada goose, you go north in June and south in November, but did you ever enjoy the pleasures of house-hunting? Did your wife ever enjoy having to stand in November slush to see that the movers did not knock the handles off her chief household god—the bureau her mother gave her when she consented to join you in the doubtful venture of populating the earth with brats who would later

pay taxes, and rent for the right to live? Yours was never the joy of being able to conceal from gaping neighbors that your best bedroom suite was only elm, and you have never been brought to the throne of grace, seeking forgiveness for having cursed the carter for breaking the stove. What in love of country could be yours or your children's compared with the family who have to move every spring or stand a raise of rent? The young man or woman who has to leave a neighborhood and break up old associations may think it hard, but it is a blessing that is denied to you, for

"Sweet are the uses of adversity."

But such is life. It was your fate that you should have to stay in one place—till you wanted to move, and it is your fate that you have to make laws, and find capital and work for—"the bone and sinew of our land," you call them at the opportune time, but that at all other times are coarse, ungrateful knaves who would refuse to pay rent to you forever—if they dared. Yes, damn them, I agree with you that they had the same chance as you had to save money and rise to be a lord of the earth by industry and thrift. When you got a whole township of good land as the price of your vote on a certain matter they could have done the same in this land where everybody has a right to life, liberty and the pursuit of happiness, but then, in that case, where would be "the blessing" for you? Yes, I know, you and your friends do for the dam poor wretches all that is to be expected of you: you give them soup on Sundays in February, the parson preaches, takes their pence and points them to heaven, while your other friend, the publican, listens while they preach, takes their pence, and points them to—where do you think?

Book Notices.

I HAVE recently received for review a sort of prospectus written by H. M. Bernelot Moens. He calls the child "TRUTH." Its foster parents are A. Owen & Co., 48 Regent St., London, Eng. The prodigy can be had for the small sum of one shilling net.

There may be a few people in this world who are willing to separate themselves from this small sum in consideration of the privilege of being told how the author intends to supply what scientists have long sought without success—*The Missing Link*. Well, that is certainly a novel idea, to say the least. The novelty of the scheme seems to have appealed successfully to royalty, as the author gratefully acknowledges having

received financial support from no less than three royal personages, namely, Her Majesty the Queen of the Netherlands, H.R.H. Prince of the Netherlands, Duke of Mecklenburg, and Her Majesty the Queen Mother. However interested those royal personages may be in the advancement of science, I cannot see how Mr. Moens can expect to receive much support from the readers of his publication, as I must confess that my small abilities do not enable me to discover where any useful purpose can be served by the production of a cross between human beings and gorillas or any other inferior animals.

As I have already intimated, the publication is a mere prospectus, its purpose being to secure donations to enable the author to pursue his investigations. But, unlike most promoters who issue prospectuses, Mr. Moens fails to hold out any glowing prospects of riches to be gained by the adoption of his scheme. He simply says: "Provide the money, and I will provide—if I can—the babies." Well, Mr. Moens, I don't want your babies, and would not even if they were *your own*, no matter what their mothers might be. I have no serious objection to your spending your money in the propagation of such a family if you want it, but instead of shocking decent people by producing monstrosities in their midst, kindly betake yourself and such others as desire to see your scheme succeed to the jungle. If you or they succeed in producing "missing links" there, science can *get them* if they are required.

W. G. G.

THE METAPHYSICAL MAGAZINE for April will afford some interesting reading to those who are inclined to dip deeply into the well of science. While metaphysics are "dry as dust" to the layman, I am pleased to note that the magazine does not confine itself to the discussion of things in the abstract. An article on "Fetichism" by Charles E. Cumming will prove interesting to Freethinkers. I wish it success. \$2.00 per year, 20c. a number. The Metaphysical Publishing Co., 500 Fifth Avenue, New York.

W. G. G.

During an international match played some years ago between England and Scotland, an English enthusiast kept shouting to his side to "sit on them." A Scotsman near by called out to him: "Haud yer whist, mon; ye can sit on a Shamrock or a Leek, but ye canna sit on a Thistle." "And you cannot sit on a Rose either," retorted the Englishman, as he returned to his shouting.

A gipsy was about to be hanged. Already he had the rope around his neck, when he asked as a last favor to be given a glass of wine. His request was granted. He drank, but dropped the glass so that it broke. "This is a bad omen," he remarked sadly: "something disagreeable is going to happen to me to-day—sure!"

SECULAR THOUGHT.

A Magazine of Rational Criticism in Religion, Politics and Science.

Editor: J. S. ELLIS.

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"SCATHING SCORN AND CYNICAL CONDEMNATION."

WE have received the following genial letter from a reverend gentleman of Trenton, Ont. :

"Wesley Methodist Church,
King Street.
S. C. Moore - Pastor.

"TRENTON, April 27th, 1908.

"J. S. Ellis, Esq.,
185½ Queen St. West, Toronto.

"Dear Sir,—I am in receipt of a copy of the April number of 'SECULAR THOUGHT.' My first thought on perusing some pages of it, especially your Editorial Notes, was to pass it by without a notice. However, on second thought I feel that in justice to myself and family I should make a reasonable request of you—viz. that you do not again insult me and my family by addressing to me a publication so packed with scathing scorn and cynical condemnation of all that we hold dear in religious faith and spiritual life. For blatant atheism, illogical argument and unblushing falsehood, in my opinion, it surpasses anything I have seen or read from our own fair city of Toronto.

"Yours truly,

"S. C. MOORE."

Had Mr. Moore stopped his evidently agitated pen when he had finished his "reasonable request," we might have sent him an apology for our journal having been forwarded to him without his request, though, notwithstanding the fact that he appears to be a fellow-citizen of "our own fair city of Toronto," we were quite ignorant of even his existence until we received his letter. On looking up the Clergy Directory, however, we find the initials "B.A., B.D. (F.S.);" after his name, so that he may be "some punkins" after all. But his letter, as it

stands, serves to show that there may not be much virtue in a college training—not enough, at all events, to save its recipient from making rash and foolish statements.

We are not much concerned about the “scathing scorn and cynical condemnation” charge. The forced alliteration of an utterance such as this largely destroys both its aptness and its force, though we are somewhat gratified that the scorn we do entertain for ridiculous ecclesiastical dogmas found genuine expression. Nor do we feel annoyed at Mr. Moore’s charge of “blatant atheism.” If he is not too ignorant of his own native tongue, he must know that the term “blatant” is far more applicable to the ordinary bible-banger than to the Free-thought advocate. The former is specially trained to declare the truth, not to argue, whereas the Freethinker’s method is chiefly argumentative, and lends itself but little to a blatant style. Still, it depends very much on the point of view, and Mr. Moore is welcome to call SECULAR THOUGHT “blatant,” if it satisfies his esthetic taste to apply the term to a sheet of printed paper.

“BLATANT ATHEISM.”

Mr. Moore possibly does not know that he is a member of one of the smaller sects of a religious cult which in its early days was denounced as atheistic. Perhaps he does not understand that, in describing the contents of SECULAR THOUGHT as “blatant atheism” he is only parroting the blatant pulpiteers and street corner preachers of his own and still less cultured sects whose howling anathemas of unbelievers often “make night hideous” for long distances.

But he should, and possibly he does, know that he differs very slightly from the editor of SECULAR THOUGHT in his religious belief—his theism or his atheism. The world is full of religions of a supposedly “divine” origin and authority, with gods and angels, rites and ceremonies, sacred books and priests to expound them, and there is the clearest evidence that Christianity, like all the other religions of the present day, is only an outgrowth from older religions that have died a natural death. Now, Mr. Moore rejects all of these other religions, holding that his own, with its infinite and almighty god and its infallible Scriptures, is the only true religion. We differ from Mr. Moore and his fellow Christians only in reject-

ing their religion as well as all the others, and on exactly the same ground—the lack of valid evidence. In effect, Mr. Moore is 99 per cent. atheistic or anti-supernatural, we are 100 per cent., because we reject all supernaturalism.

Accepting the responsibility for a copy of our journal reaching Mr. Moore, for our words are intended to reach Christians as well as Freethinkers, we hardly think he is warranted in describing himself as “insulted.” We certainly in no way referred to him personally. Nor did we refer to his family. At this moment we do not know whether he has a family or not. And if our words were insulting to him, was it necessary that he should pass on the insult to his family? Or have the members of his family the privilege or right of reading all his correspondence? Possibly the insult was passed to the family in this way. After saying “Grace Before Meat,” Mr. Moore addressed the family thus: “Dear Children, I have been very grossly insulted by a Blatant Atheist of Toronto. You yourselves were born in sin and are the children of the Devil, but you are too innocent for me to allow you to read the Blatant Atheist’s wicked words; but don’t forget that through me you have been insulted!” And then the children cried, “Amen!” Probably, however, the insult is only the imagination of a mentally unbalanced egotist.

“ILLOGICAL ARGUMENT AND UNBLUSHING FALSEHOOD.”

Of course, as a B.A. and a B.D. Mr. Moore is well versed in logic, though in our opinion the knowledge of logic gained in his Arts course must have suffered a mighty degradation or been left entirely unused before he graduated in Divinity. However this may be, we undertake to give him the fullest possible opportunity for making good his charges against the writers whose articles appeared in *SECULAR THOUGHT*, if he will undertake to show wherein they are false or illogical.

From the construction of Mr. Moore’s letter it would seem that our Editorial Notes were only secondarily responsible for his outburst, as he says he would have passed the number by “without a notice,” had it not been for his second thoughts, we suppose about the remainder of the contents. Perhaps we are mistaken, but to avoid any further risk, and for the benefit of readers who may not have seen the objectionable number, we subjoin a short notice of each item in the table of contents.

The first article, "The Pitiful Christian Religion," by Mr. Geo. A. White, may possibly merit the epithets scathing and scornful, but certainly, in our opinion, not to an unjustifiable degree. Mr. White is a very careful and painstaking writer, and never writes without authority. If Mr. Moore can show wherein he has erred or exceeded just criticism, he will be no less anxious than the editor to acknowledge his laches.

Possibly Mr. Moore would not wish us to apply his criticism to Sir John Lubbock's panegyric of "Science," although it does contain some rather scathing remarks on the history of Christianity. Nor do we imagine he would undertake to condemn Mr. B. F. Underwood's defence of law, order, and the rights of man against the upholders of lynch law and mob violence. Perhaps he is too young to remember, as we do, that half a century ago his own Methodist Church was one of the strongest and most blatant upholders of negro slavery, basing its attitude upon the pro-slavery teachings of the Bible itself. So far as Mr. Underwood is concerned, Mr. Moore's attack is simply out of place.

"The Origin of Our Ideas," by Dr. Saleeby, is of a purely scientific character, and the Book Notices and Correspondence can hardly have helped to upset Mr. Moore's mental equilibrium. "Is the Christian Hell Closed?" is quoted from the editorial columns of one of the best-known Canadian journals, and possibly Mr. Moore objects to that because he wishes to keep hell open for the reception of such persons as the editor of SECULAR THOUGHT. Let him be careful, however, and read his Bible more diligently, or he may find himself in danger. He must be meek, return good for evil, and love his enemies, not abuse them or call them liars and fools, or he may keep the editor company on Beelzebub's roasting-jack. The rest of the contents, excepting the Editorial Notes, are selections of a serious or humorous character from a variety of sources, but certainly none meriting Mr. Moore's style of censure.

We are thus driven to the conclusion that Mr. White and the editor are the culprits who alone are responsible for having excited the criticisms of Mr. Moore; to whom, therefore, we repeat this offer: If he will put in temperate form the grounds of his charge that the passages he objects to are either false or illogical, he shall have whatever space is necessary for the purpose; or we will undertake to visit Trenton and defend our views in a public discussion with Mr. Moore.

THEOLOGICAL UNREST.

We extract the following editorial from the *Weekly News* of Sierra Leone of March 28. It shows how freely religious matters are discussed to-day even in most unexpected quarters, and how quick the secular editors are to call attention to the difficulties arising from the differences among the warring sects of Protestantism :

“ We republish to-day from the *Manchester Guardian* of Feb. 27, a most remarkable and suggestive article with the above heading. It is astonishing that with the Bible in their hands and with Bible Societies scattering far and wide copies of the Bible, it should still at this late day be deemed necessary by leading divines in an important branch of the Christian Church to publish a declaration of their belief in the religion which, for a hundred years, they have been sending missionaries to all parts of the world to propagate. Is it any wonder that, no settled faith existing in those who send out missionaries, there should be so little success as regards spiritual life among the foreign peoples who are said to have been evangelized ? The explanation must evidently be that the word has not been mixed with faith in them that preached it.

“ It was, we believe, Dr. Johnson, ‘ the great lexicographer,’ who said that for the European there are only two religions worth considering—the Roman Catholic and the Mohamedan. These systems need no periodical restatements of their creeds. Lord Macaulay, in his review of Ranke’s ‘ History of the Popes,’ said, ‘ in his mischievous way,’ that ‘ Theology is not a progressive science,’ and proceeds by various arguments to demonstrate this theory. We quote the following from his versatile pen :

“ How it was that Protestantism did so much, yet did no more. How it was that the Church of Rome, having lost a large part of Europe, not only ceased to lose but actually regained nearly half of what she had lost, is a most curious and important question. The number of her children is greater than in any former age. Her acquisitions in the New World have more than compensated for what she has lost in the Old. Her spiritual ascendancy extends over the vast countries which lie between the plains of the Missouri and Cape Horn—countries which a century hence may not improbably contain a population as large as that which now inhabits Europe. Nor do we see any sign which indicates that the term of her long dominion is approaching. She saw the commencement of all the Governments and of all the ecclesiastical establishments that now exist in the world ; and we feel no assurance that she is not destined to see the end of them all. She was great and respected before the Saxon had set foot in Britain, before the Frank had passed the Rhine, when Grecian eloquence still flourished at Antioch, when idols were still worshipped in the temple of Mecca. And she may still exist in undiminished vigor when

some traveller from New Zealand shall, in the midst of a vast solitude, take his stand on a broken arch of London Bridge to sketch the ruins of St. Paul's."

The article referred to is a Manifesto issued by the leaders of the Congregational body, containing a concise statement of their belief, designed to settle the "theological unrest" felt by many adherents as a result of recent discussions. As if a cut-and-dried re-statement of the old faith would be likely to satisfy men who had once begun to think. These men ought to have learnt by this time that the only way to satisfy men in theology is to prevent them thinking. They should take a lesson from the more successful Catholics, though, if they tried to do so, we might be treated to a spectacle like that presented by the frogs that tried to be bulls. Here is the first article of the new creed, and do not forget that the men who wrote it tell us they think that at the present time science and religion are approaching a reconciliation :

"1. We believe in the personality of God the Father, transcendent as Maker and Ruler of all things, and yet, through His eternal Spirit, immanent in the world and particularly in man and his history."

Fancy a man with a brain having his theological doubts set at rest with this shibboleth ! Well may we ask : What's the matter with the Athanasian Creed ?

TERRORIZING A QUEBEC JURY WITH "HELL."

A remarkable exhibition of the administration of "justice" has just been given by a Quebec judge, Mr. Justice Lemieux. Mr. Lemieux was formerly a criminal lawyer, and like many other lawyers appears to have become a past master in the art of bullying and browbeating persons less privileged than himself. He presided in April at a trial in which Alderman Huard claimed damages from Ulric Barthe, editor of *La Vigie* (The Lookout), for an alleged libel. Throughout the trial the judge ruled every point entirely in favor of the plaintiff, and the case will be appealed ; but his remarks in giving the case to the jury should lead to his removal from the bench. As if he were a Salvation Army captain, he threatened the jurors with all the terrors of hell if they did not return the verdict he ordered them to give, and specially singled out for censure one jurymen who had endeavored to escape from the jury on the plea

that he was prejudiced. The jurors are said to have been completely terrorized, and immediately returned a verdict of "Guilty," Mr. Barthe being condemned to pay \$800 and all costs. It is difficult to believe that a judgment obtained by such tactics will be sustained even in Quebec, though religious prejudices and ecclesiastical tyranny are so strong there that no prediction in such a matter seems safe. Ald. Huard was the promoter of the early-closing saloon law which came into force some two years ago, and in the heat of the contest *La Vigie* undertook to prove that Huard was a hypocrite, and that his own sobriety and morality were very questionable. The journal may have been right or wrong, but nothing can now-a-days justify a judge in threatening a jury with theological penalties if they do not return a verdict to suit him.

The public advocates of "morality" are commonly so cocksure and dictatorial in their advocacy as to lend strong support to the idea that the current morality is little less a superstition than the current religion.

"NOTHING LIKE LEATHER."

The lesson of the Damascus silversmiths is totally lost upon the thick-skinned and impudent fellows who fill most of the Christian pulpits, and who bluff or bulldoze their silly dupes into a belief that, without the church and its priests, its creeds and its mummeries, the world and its civilization would go to the eternal bow-wows. And there are no more conspicuous frauds in this hocus-pocus business than the men who pretend they are doing "the will of God" by denouncing all opponents of a Puritanical Sunday as enemies of both God and man.

A week or two ago Canon Welch, at St. James's, Toronto, preached a typical sermon on these lines. We say typical, because the sermon comprised all the falsehoods and misrepresentations commonly employed by preachers as arguments for their Sabbatarianism; and with the assumption—as unfounded as their arguments—that the preacher is the one man whose proper business it is to teach the people how to lead good lives—the manifest fact being that their chief, usually their sole, object, like that of the butcher, the baker, and the banker, is to do the work for which they have been trained, and to secure the biggest salary they can get for their services.

Canon Welch's discourse was based on the "Fourth Com-

mandment," which he said prohibits all Sunday work: "Thou shalt do no manner of work." He admitted there were many considerations connected with this law which he had no time to mention, and one or two of these we may mention for him. We might ask him, as a preliminary, if earning a salary of \$5,000 a year by Sunday preaching is not work? Are playing the organ and singing in the choir for a salary not work? The alleged commandment is stated to have been given on two totally different grounds (Ex. 20:11; Deut. 5:15), which proves that one or both of them may be wrong. Then, if it was binding upon the Jews, there is nothing to show that it is binding upon Christians; for, though Jesus is alleged to have said (Matt. 5:17) that the Mosaic law should be fulfilled, he at once follows this declaration with a new set of laws of his own, many of them subversive of the old laws, impracticable, and contrary to the universal ideas of morality, and actually sets himself before the Jews as a violator of the Mosaic law (John 5:10-18).

IS SUNDAY "THE SABBATH?"

Canon Welch ought to tell us what divine authority he has for treating the day of the pagan worship of the Sun-god as the Jewish seventh day or Sabbath. By doing his work and earning his salary on Sunday he violates the law as laid down by himself. The orthodox Jews of the present day religiously keep the seventh day as it has been handed down to them from time immemorial; and one would imagine that, if any change had been made by "divine" authority in the weekly day of worship, the Jewish people would have been the first to hear of it. As a matter of fact, it has been conclusively shown that for many generations before the time when the Mosaic laws were supposed to have been instituted by Moses or Yahveh the Sabbath had been a day of worship. Whether the Jews were ever in exile in Babylon or merely slaves, it is clear that they inherited their gods and their religious institutions and laws from that great semi-civilized Semitic race of which they were a small branch, and which for many centuries filled the Valley of the Two Rivers with the fierce and exterminating wars of priest-ridden and fanatical peoples.

The effort to force Puritanical institutions upon a modern people on theological grounds may succeed for a time, for the

virus of superstition has deeply permeated even the more educated and intelligent classes, and the Catholic priests seem to be willing to join the Protestants in making Sunday a day of depression for all but the church-goer and those who are bold enough to set the church and its anathemas at defiance. But the example of Europe, where Sunday is largely made a day of enjoyment by all classes, surely will not for ever be lost upon priest-ridden Canadians. Travellers' tales are notoriously untrustworthy, but fast steamships and cheap rates of fare will sooner or later show the masses how much of heaven they are missing and how near hell they are getting by following their self-appointed guides to Beulah Land.

THE GREED OF WEALTH.

Canon Welch denounced "the greed of money" which led men to unnecessary labor as responsible for much of the misery of to-day. We do not feel disposed to quarrel with the general propositions that national and individual greed and extravagance entail serious drawbacks to social progress, and that there are many objects far more worthy of a man's ambition than the accumulation of wealth. But it would seem to us a far better scheme if the Canon would exercise what brains he possesses in giving us an idea of some legitimate objects that might be likely to replace the tabooed hankering after wealth, instead of repeating the stale old formula—Come to church. And when he suggests that the proper duty of a man is to use his Sunday rest for the purpose of attending public worship and securing "spiritual feed," we can only wonder at his mental vacuity. We believe great masses of men would be willing to put up with a great deal of mummery if only the preachers would tell them something interesting and of some utility to them personally or to society at large. But Canon Welch's sermon is evidence that he is only one of the multitude of preachers who lack brains and culture or who are too lazy to qualify themselves for anything but the persistent repetition of the stale formulas of the church—Accept Christ and you will be saved, the Blood of the Lamb will wash away all sin, and so on—and then cry out that men are wicked because they do not come to church to listen to such idiotic rubbish.

As to the greed for money, a man must be blind indeed who does not see that preachers are fully as greedy as any other.

class of tradesmen. We seldom receive a copy of our London contemporary in which the death of several clergymen is not noted, each leaving a large amount of wealth. In the latest number received it is noted that Rev. O. P. Serjeant, of Southampton, left over \$170,000; Rev. W. C. Risley, of Deddington, left over \$179,000; and Rev. Canon Cromwell, of Slough, left \$103,500. These gentlemen, if the Bible is true, are now in the estimable company of Dives, etc. And Canon Welch is himself no exception to the general rule. Since he has been in Canada he has simply answered the call of the highest and most easily obtainable salary.

When preachers themselves show less greed for money, and devote some time to an honest endeavor to qualify themselves for the duty of instructing and interesting their congregations, instead of nauseating them with the stereotyped trade shibboleth of the Creedmongers' Guild, they will have no cause to ask, Why do the men stay away from church?

Nearly all the talk given by the pulpiteers, from the priests of Ra to the priests of Jah, when it has not been provocative of violence, assassination and war, has only tended to rivet still more strongly the chains of superstition upon an already ignorant, degraded and enslaved people.

JEW AND CHRISTIAN VERY MUCH ALIKE.

While the Toronto Hebrews are having a lively scrap over a "Holy Scroll," which the rabbi of one synagogue had filched from the older one from which he and his friends had separated, the London (Eng.) Jews are fighting to keep liberal-minded teachers from imparting knowledge to their children in the Jewish separate schools which might have a tendency to impair the ancient faith in which the children had been trained. In the east end of London, it seems, there are about 10,000 Jewish children whose education is attended to by a Jewish Religious Education Board. Two of the leading members of this Board are Claude Joseph Goldsmid-Montefiore, well known as the author of "The Origin and Development of the Religion of the Ancient Hebrews," and Israel Abrahams, reader in Talmudic and Rabbinic Literature in Cambridge University, and editor of the *Jewish Quarterly Review*. These men are both prominent scholars and practically in line with Freethinkers in their criticism of the Bible and Hebrew literature, but there

is nothing to show that they have made any attempt to force their liberal views into the Jewish schools ; and yet " Lord " Swaythling, once known as Samuel Montagu, a banker, as the mouthpiece of the orthodox Jews, demands their exclusion from the Board in order to prevent the risk of any of their learning filtering down to the children of the orthodox. Lord Swaythling is a wealthy man and is said to spend much money upon his poorer brethren, and he threatens to withhold his annual donation to the school fund if his demand is not complied with, though the men he objects to give far larger sums. To an interviewer he said :

" I cannot agree with the attitude of Montefiore and Abrahams concerning the miracles in the scriptures. Balaam's ass may or may not have spoken as far as I am concerned. I know, however, that Balaam had two servants with him when the Angel of the Lord appeared in the narrow pass to prevent Balaam from raising his hand against the Israelites, and that one of them may have reproved Balaam for the course he was taking. It may or may not be intended that we should put a literal construction on these scriptural recitals bordering on the miraculous."

Which shows that an orthodox Jew can utter just as much idiotic rubbish as an orthodox Christian. It seems a mystery why Lord Swaythling should hesitate in swallowing Balaam's talking jackass holus-bolus any more than does Dr. Torrey or Canon Welch.

One of the funniest features of the case is that neither of the men objected to by Swaythling takes any active part in the work of the Board, while one of them (Montefiore) donates £3,000 a year to its funds—just ten times as much as the sum given by the noble bigot.

THE CHURCH OF ENGLAND IN THE LONDON SLUMS.

Mr. Ingram, Bishop of London, who honored Canada a few months ago by reading some poor sermons in a dozen Anglican churches, recently organized a " monster religious demonstration " for the benefit of the starving denizens of the East End London slums. Headed by the Bishop, the big procession of churchmen, carrying banners and mottoes and accompanied by a surpliced choir singing " Onward, Christian soldiers ! " marched through the dismal overcrowded streets and alleys, finishing up with a midnight performance at the church

of St. James the Less. Goodness only knows what these foolish fanatics and fakers think they can accomplish by such an exhibition except to make religion even more ridiculous than it already is in the eyes of rational men. We do not suppose the Bishop tried to imitate his "master" by taking "five loaves and two small fishes" to feed the thousands he was pretending to benefit; but if he had a living faith in his master's promises, he must have believed that in some such way he could feed them without depriving himself of any of his customary luxuries. We are afraid, however, that, like the faith of the ordinary Christian, the Bishop's faith is really infinitely less than a grain of mustard seed—it is nil.

But, supposing the Bishop's pantomimic exhibition did produce its intended effect, and thousands of starving paupers "accepted Christ and him crucified," what substantial good would they receive? They might become more slavishly submissive and contented with their lot, believing in a future reward of eternal bliss, but unless some secular plan is adopted to ameliorate their condition they will be no better off than they are now. It is the total lack of any such plan that stamps the whole church business as a hollow farce. It is a case of cunning and avaricious ignorance leading credulous and glib ignorance into a blind alley.

A CLERICAL VAMPIRE.

The *Winnipeg Weekly Post* of April 4 illustrates its front page with a double cartoon, "Sunlight" and "Shadow." In the first, the well-known preacher, Rev. F. B. DuVal, D.D., is represented as a saintly preacher surrounded by a halo and a circle of admiring ladies; the second shows him at his desk in his dingy office, one hand grasping his money and the other outstretched to seize a shrinking widow and her two children. Mr. DuVal is not a pleasant-looking man. We heard him preach when we were in Winnipeg some dozen years ago, and his answer to the arguments in our lectures did not rise above the common Salvation Army and Hastings tract level. At his best he is but an intellectual runt, and we wondered that a large congregation of apparently well-to-do people should be satisfied to spend their time in listening to such twaddle.

But Mr. DuVal is something more than a mere preacher in receipt of a good salary. To let his savings lie in a bank at

3 or 4 per cent. would be almost as wicked as the conduct of the steward who buried his master's treasure for fear of losing it, and then returned it without usury. To lend the money on safe mortgages at 6, 7, or 8 per cent. would be better; but why miss an opportunity of doubling even these high rates? Did not Jesus say of the servant who had made 1,000 per cent. profit, "Well, thou good servant, because thou hast been faithful in a very little, have thou authority over ten cities"? (Luke 19:16, 17.) But we will let the *Winnipeg Saturday Post* tell how this clerical vampire interprets the Biblical injunctions to "visit the widow and the fatherless" and to "lay not up for yourselves treasures upon earth":

"Rev. Dr. DuVal is a gentleman of the broadest human sympathies. He admits it. Rev. Dr. DuVal is perhaps the most sensitive and sympathetic person in Manitoba. I am sure that he would not deny it. He has avowed in print that he weeps with the afflicted and unfortunate. He has confessed that he cannot steel his heart against the necessities of the widow and orphan.

"Such a man I take as the highest type of sympathetic humanity—and I use this highest type of sympathetic humanity for the sole purpose of showing how even the best of us need to have stringent laws enacted for the purpose of preventing our being led by less noble sentiments into oppression or tyranny.

"I have documents in a case which convince me that Rev. Dr. DuVal lent money to a woman—a widow who has been suffering from ill health for some time—and that even his admittedly and generally recognized kind heart and sweetly sympathetic nature did not prevent his charging for that loan a rate of interest that, if charged by a money-lender on a sum less than \$500, would have made that money-lender liable to a fine not exceeding \$1,000 or to one year's imprisonment! Is it not fortunate that the Rev. Dr. DuVal is not a money-lender within the meaning of the Act? Is it not fortunate that he is not a money-lender and that he lends his money in larger sums than \$500?

"The sum that Rev. Dr. DuVal lent in the case to which I refer was \$900. On this loan he charged 15 per cent. per annum—the interest payable and compoundable half-yearly. The Money-Lenders Act provides that any money-lender who lends sums not exceeding \$500 and who charges more than 12 per cent. per annum can be sent to jail or fined heavily. Again I say, is it not fortunate that the worthy gentleman who teaches morality as a profession, whose vocation it is, to use his own words, 'to instruct kings,' is not a money-lender within the meaning of the Act, and is not

given to lending moneys in sums not exceeding \$500? It would be a pity and a pain to most of us, not least to the humble writer of this page, to have a man of high ideals and self-confessedly sympathetic temperament haled into the Police Court to answer the charge of oppressing the unfortunate by extorting from them an exorbitant rate of interest. This misfortune is fortunately averted by the imperfect drafting of the Money-Lenders Act—that Act evidently not contemplating such cases as that provided for the instruction of the public by the Rev. F. B. DuVal.”

HYPOCRISY, THY NAME IS DUVAL.

It was not without reason that the Winnipeg journalist stated that Dr. Duval admitted that he was tender-hearted and sympathetic. In a recent controversy with Premier Roblin, in the course of which the Premier criticised him adversely in the local Legislature, the doctor defended himself in a letter that appeared in the *Free Press* of February 15, of which the writer says:

“In looking over that letter I find the following sentence, written evidently in reply to Premier Roblin's charge that the reverend gentleman made a practice of shedding ‘professional tears’:

“‘That I have tender feelings I am grateful to Providence. It helps me a little better to fill up my ministry to humanity according to the appointment of God, who enjoined upon His ministers “to rejoice with those who do rejoice and weep with those who weep.”’

“So there, you see that Rev. Dr. DuVal himself freely admits that he is a man of tender feelings. What more do we need? There is his own evidence, and I, for my part, require the evidence of no more trustworthy witness to convince me that this reverend gentleman represents kind-hearted and sympathetic humanity in its highest development. But this only makes the thing all the worse. If a hard-hearted, stony and merciless man were to lend money at 15 per cent. per annum, there might not be so much need for urging an amendment to the law. . . . But when we get our highest type, our recognized superlative-degreed emotionalists given to the practice of lending money at rates that are deemed exorbitant by the average man or firm that makes a business of lending money, it becomes obviously necessary to adopt legislation that will control this otherwise uncontrollable human impulse that prompts men to exact an unreasonable rate of interest from those who are so unfortunate or so ill-advised as to fall into their clutches. . . .

“When I say that the Rev. Dr. DuVal is not a lover of money, when

I suggest that he seems to have a profound contempt for it, I speak with some authority. That authority is to be found in the letter written in reply to Premier Roblin, from which I have already quoted :

“ ‘ There are a few of us left who have a deeper, truer, cleaner loyalty to all that is good in the country than Mr. Roblin is capable of having, who come to the country with no such idea of making the filthy lucre out of it that Mr. Roblin seems to be skilled in acquiring.’ ”

“ You can readily see from that that Rev. Dr. DuVal has mighty little use for money. If he had any use for it, he could surely not speak with such contempt of it. Clearly, another proof of what I have already suggested—that it is necessary to pass laws that will prevent tender-hearted and sympathetic persons from being led, doubtless through ignorance, into oppressing the poor and the unfortunate.”

Correspondence.

HOMEOPATHIC TREATMENT FOR BIBLIOMANIA.

Editor SECULAR THOUGHT.

SIR,—All the winter have I wrestled more or less strenuously with a sample of the product of modern metaphysical training, who obtained his wisdom as well as his superstitions in your province—Ontario.

Among other things that I have tried to convince him of is this—that with an Infinite Omnipresent God, a Devil and a Hell were impossible. As God must of necessity occupy all space, he would leave no room for any other existence. But all along he insisted that there must be both a hell and a devil—because the Bible says so.

Yesterday, however, I came across him again, and he seemed somewhat “blue”—that is, if an otherwise real jolly fellow can feel blue. He had met his match in a fellow from near St. Louis, who had brought along his superstition with the rest of his impedimenta, and these two had fallen out on the all-important question of Baptism. My friend was satisfied with a mere sprinkle, while the St. Louis man insisted that three full submersions were necessary for salvation from hellfire, and told my friend that if he did not get ducked pretty quick he’d certainly go there.

This was a case where the physician was forced to take his own physic, and he didn’t seem to like it one little bit. Hell is a pleasing conception for people who imagine that only others will go there ; but when there is a risk of going there yourself—well, that alters matters considerably.

You see, hell was invented by people who were cocksure that they were bound for heaven, and ran not the slightest risk of going to the other place.

Yours, etc,

Alberta, May 1, 1908.

PROF. DOVENDYRR.

THE CLERGY, THE STAGE, AND CRIME.

Editor SECULAR THOUGHT.

SIR,—The preachers are so frequently given to attacking the theatre as an immoral institution, that I was very greatly pleased to see the following letter occupying a prominent place on the editorial page of a recent issue of the *New York Sun*. I would like you to reprint it if you can spare the space.

Yours truly,

G. B.

Editor N. Y. Sun.

SIR,—If the Rev. Dr. C. L. Goodell, of the Calvary Methodist Episcopal Church, was reported correctly yesterday when he said: ‘Personally, however, to lead a Christian life I think a person would have to leave the stage,’ he was simply voicing the antipathy which divines as a rule possess for the actor’s calling.

“I have met many ministers, and all have held that a theatrical life was incompatible with pure, sweet, Christian living. I once argued that point with the Rev. Jere Knode Cooke, who eloped with Floretta Whaley after promising her dying father that he would guard and protect her. The Rev. Mr. Cooke is now the father of her illegitimate child. He held that it was impossible for theatrical people to lead Christian lives.

“I also knew the Rev. J. Frank Cordova, of New Brunswick, N.J., who eloped with the choir girl, Julia Bowie, and got three years for assaulting his wife and one year for desertion. He assured me that actors and actresses were lost beyond redemption.

“I was also acquainted with a minister who was hanged some years ago in San Francisco. He murdered two girls and concealed their bodies for weeks in the steeple of the church wherein he preached in the meantime. He told me that the people of the stage were beyond the pale of Christianity.

“LOUIS HARRISON.”

“IN GOD WE TRUST.”

Since Roosevelt policies held sway

With all his fervor warm,
My dollars have been swept from me
Like leaves before the storm.

But while my treasures vanished thus
A comfort ’twas to feel

That heaven still remained, where thieves
Could not break in and steal.

—N. Y. Sun.

But God is off the dollar now

By Roosevelt’s stern command,
And Deity has gone the way
Of all the Mortal band.

I wonder, since the common fate
Upon it seems to fall,

If Heaven is so safe a place
For treasures, after all.

MCL. WILSON.

SENSATION THE MOTIVE OF ALL ACTION.

—:—
BY PROF. WARD IN "DYNAMIC SOCIOLOGY."
:—

It is vain to expect men to put forth efforts unless some object is clearly set before them. It is further necessary that this object be a positive or constructive, and not a negative or destructive one. The tendency is to be perpetually building up. Negative objects, whose nature is to tear down, are undertaken with reluctance, and soon relinquished. To insure successful prosecution they must possess the elements of progress, and give earnest of carrying the world forward to a more advanced position. The failure of all religious systems to accomplish this is now apparent to all capable of observing the history of the world from a wholly unbiassed standpoint. The influence of imaginary advanced states beyond the present life has had no effect in securing such a state in this life. The moral systems that have been more or less mechanically mixed with religious ones have shown themselves incapable of progressing beyond a limit reached in the time of Confucius and Hillel. (Hillel taught this precept, "Do not unto others as thou wouldst not have others do unto thee; that is all the law, the rest 's mere comment.")

The need of some inspiring progressive principle for mankind to lay hold of, for the satisfaction of that fundamental sentiment which aspires to a better condition, is as strongly felt now as it was in the days of Plato or of Paul.

The motive of all action is feeling. All great movements in history are preceded and accompanied by strong feelings. And it is those persons whose feelings have been most violent that have exerted the greatest influence upon the tone and character of society. Purely intellectual feeling is never sufficient directly to sway the multitude. The historical example which furnishes the nearest approach to this is that of ancient Greece. But even of this we have, in the surviving literature of that age, a very inadequate and superficial criterion. The fact alone that feeling so far prevailed over intellect as to require the sacrifice of Socrates to its demands gives us a faint glimpse of the other unrecorded exactions which it must have made. Throughout all time past, the mass of mankind has been carried along by the power of sentiment. It has never been deeply moved, at least directly, by that of intellect. Hence we see that the psychical agencies that have stirred up mankind have been chiefly of a religious nature. Religion is the embodied and organized state of the emotions. It represents the combined forces of human feeling. The immense success

with which religious reformers have met has been due to the almost irresistible power of their emotional nature, and never to their intellectual supremacy. That this is the normal state of the public mind I shall endeavor to establish in another place. What I desire to draw especial attention to here is the remarkable fact that not only has the world been thus far ruled by passion and not by intellect, but that the true rulers of the world have had to be, in order to win that distinction, not merely enthusiasts and fanatics, but, in the majority of cases, insane persons in a certain legitimate acceptance of that term. It is no longer a question among modern medical men that the remarkable actions of those men who have laid claims to divine inspiration and founded religious systems must be referred not only to a pathological but to an actually deranged condition of their minds.

The strange truth thus comes up for our contemplation that, instead of having been guided and impelled by intellect and reason throughout all the years of history, we have been ruled and swayed by the magnetic passions of epileptics and monomaniacs.

But this startling fact only shows us the more forcibly that it is feeling and not intellect which is required to influence human action. Those persons (and there are some very enlightened ones) who hope one day to see this state of society reversed, and who are looking forward to the time when intellect and reason shall assume control of society, dethroning passion and emotion, are doomed to disappointment, not only in their own time, but forever. Intellect is not an impelling but a directing force. Feeling alone can drive on the social train, whether for weal or woe.

This is one of the great facts which the sociologist, laying aside all personal bias and seeking only the real and the true, must clearly realize and frankly acknowledge, and which, having realized and acknowledged, he must respect by shaping his philosophical system to correspond with fact. Renouncing the hope of an intellectual rule, admitting the right of feeling, or, if he please, of passion, to control the world, it becomes his duty to address himself to the only task remaining, and to inquire candidly how, taking facts as they are, the existing condition of society is to be ameliorated.

(To be continued.)

AGAINST ORDERS.

An Irish recruit in one of the regimental riding schools had the misfortune to part company with his horse. According to custom, the sergeant strode up to him and demanded :

"Did you receive orders to dismount ?"

"I did, sorr."

"Where from ?"

"From hindquarters, sorr," replied Paddy, with a grin.—Illustrated Bits.

MARK TWAIN EARNED \$3.

HOW HE SOLD A DOG TO GEN. MILES
AND THEN OBTAINED A REWARD.

Mark Twain was the guest of honor of the Pleiades Club in New York. In his speech he said :

"One must keep up one's character. Earn a character first if you can, and if you can't, then assume one. From the code of morals I have been following and devising and revising for seventy-two years I remember one detail. All my life I have been honest, comparatively honest. I could never use money I had not made honestly, I could only lend it.

"Last spring I met Gen. Miles again, and he commented on the fact that we had known each other thirty years. He said it was strange that we had not met years before, when we had both been in Washington. At that point I changed the subject, and I changed it with art. But the facts are these :

"I was then under contract for my 'Innocents Abroad,' but did not have a cent to live on while I wrote it. So I went to Washington to do a little journalism. There I met an equally poor friend, William Davidson, who had not a single vice, unless you call it a vice in a Scot to love Scotch. Together we devised the first and original newspaper syndicate, selling two letters a week to twelve newspapers and getting \$1 a letter. That \$24 a week would have been enough for us if we had not had to support the jug.

"But there was a day when we felt that we must have \$3 right away, \$3

at once. That was how I met the General. It doesn't matter now what we wanted so much money at one time for, but that Scot and I did occasionally want it. The Scot sent me out one day to get it. He had a great belief in Providence, that Scottish friend of mine.

"I had given up trying to find the money lying about, and was in a hotel lobby in despair when I saw a beautiful unfriended dog. The dog saw me, too, and at once we became acquainted. Then Gen. Miles came in, admired the dog, and asked me to price it. I priced it at \$3. He offered me an opportunity to reconsider the value of the beautiful animal, but I refused to take more than Providence knew I needed. The General carried the dog to his room.

"Then came in a sweet little middle-aged man, who at once began looking around the lobby.

"'Did you lose a dog?' I asked. He said he did.

"'I think I could find it,' I volunteered, 'for a small sum.'

"'How much?' he asked. And I told him \$3.

"He urged me to accept more, but I did not wish to outdo Providence. Then I went to the General's room and asked for the dog back. He was very angry, and wanted to know why I had sold him a dog that did not belong to me.

"'That's a singular question to ask me, sir,' I replied. 'Didn't you ask me to sell him? You started it.' And he let me have him. I gave him back his \$3 and returned the dog, collect, to its owner. That second \$3 I carried home to the Scot, and we enjoyed it, but the first \$3, the money I got from the General, I would have had to lend.

"The General seemed not to remember my part in that adventure, and I never had the heart to tell him about it."

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THE HARBINGER OF SPRING.

"Ees com' da spreeng!" da peopla say,
An' weenter time ees gone away.
I hope ees true, baycause, you know,
I am so seek weeth ice an' snow;
I am so seek eenside my soul
For gotta buy so moocha coal,
An' overcoat, an' warma clo'es,
An' hankacheef for blow my nose.

"Ees com' da spreeng!" da peopla say,
An' so I am com' out to-day
For justa see eef eet ees true,
An' play da musica for you.
Da weend ees colda 'nough for mak'
Me wanta stop an' gona back,
But som'theeng w'eespa een my ear:
"Ees com' da spreeng! Da spreeng ees
here!"

"Ees com' da spreeng!" da peopla say,
Dat passa by an' hear me play
"Lucia" on my street pian'.
"Oh! see da Dago music-man!"
Dey say; "dat mean's da weenter's past
An' spreeng ees gettin' here at last."
I nevva hear sooch funny theeng:
Dey taka me for sign of spring!

—Catholic Standard and Times.

"Alert?" said Senator Hopkins, of
a colleague, the other day. "Why,
he is as alert and clever as the Aurora
bridegroom.

"You know how bridegrooms, setting
off on the honeymoon, forget their
brides and buy tickets only for them-
selves? Well, that is what this bride-
groom did in Aurora, and when his
wife said to him, 'Why, you only
bought one ticket, dear!'" he answered,
"'Well, well! I never thought of
myself.'"

Life without humor is like a ride in
a wagon without springs.—"The Si-
lent Partner."

THREE FISHERMEN.

Three fishers went sailing out into the
west,
Out into the west till the sun went
down,
And they all came home to the ones
loved best,
To the ones who awaited them there
in the town.
For men will fish and women must hear
The stories they tell to each listeni' g
ear
(But the fish were bought at a market
near,
If the truth they were only owning).

Philadelphia Bulletin.

Bunker—Miss Woodby is so eccen-
tric in her golf playing since her return
from Paris.

Miss Niblick—Is she really?

Bunker—Yes, indeed. When she
foozles now she invariably exclaims:
"Hoot, mon Dieu!"

The Vicar—I was surprised to see
your husband walk out in the middle
of my sermon last Sunday.

Mrs. Jones—You really must for-
give him. He is a somnambulist, and
walks in his sleep.

Little Johnny's father is a physician
and his mother is a Christian Scientist.
Recently the little boy was threatened
with appendicitis. His sister, going
into the room where Johnny was in
bed, found a very indignant little boy,
who made this complaint:

"Father and mother won't let me
talk slang, but when I told mother
how sick I was she said, 'Forget it,'
and when I told father he said, 'Cut
it out.'"

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1. That, the present life being the only one of which we have any knowledge, its concerns claim our earnest attention.
2. That Reason, aided by Experience, is the best guide for human conduct.
3. That to endeavor to promote the individual and general well-being of society to the best of our ability, is our highest and immediate duty.
4. That the only means upon which we can rely for the accomplishment of this object is Human effort, based upon knowledge and justice.
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RELIGION THE ABETTOR OF SAVAGERY.

—O—

"Every desolator of the earth began his work of massacre and ruin by solemn acts of religion, and while the ground still smoked with carnage, hastened to the temple to repeat those solemn acts. Nor was religion necessary as an ally of virtue, since men conspicuous for unbelief, like Bayle, Locke, Spinoza, Shaftesbury, Collins, and others, were men of rigid virtue. 'Much to be pitied are they who need the help of religion to be honest men.'"—JAS. PARTON, in "*Life of Voltaire*."

SHALL SPEECH BE FREE?"

—:O:—

BY GEORGE ALLEN WHITE.

—:O:—

"UNTRUTH rules the world, and what a suffering one has it not created?"
(Lady Florence Dixie).

"If we examine closely we shall find that not one man out of a thousand loves truth for its own sake and simply because it is truth and nothing else. This is a melancholy fact, but there is another fact which is still more melancholy, viz., that those who do love truth for its own sake always suffer in worldly prospects—they pay a heavy penalty for being true. And yet there is another fact still more melancholy and which stirs a deeper indignation within the soul, viz., that those men are generally the most successful in this life who live upon abuses. The most successful men are those who conform to the general prejudices of society and who deviate as little as possible from the public opinion of the age in which they live" (Strauss).

The Spirit of Censorship is abroad in the land. It stalks from ocean to ocean. More menacing, more virulent, than at any time during the present generation, it seeks to control human thought, and with benignant ferocity to guard the people of the American continent, mere aggregations of wan-

dering senility as compared with the omniscient Censor, against Reason and against Brains. Sometimes well-meaning, it gossips of Morality and of Purity. It issues *lettres de cachet* to the Intellect and would drive Freethought into exile. Its imbecile ultimatum is "This you may say, but there you must keep still." The brute force of the powerful, implacable, mercenary few that bulk still predominant behind the pseudo-popular governments of to-day, reinforced by the echoings of its dupes, enjoins secrecy and silence on whatever the rising tide of Intelligence has not yet rescued from its voracious clutch.

The Censorship, as a factor in the life of mankind, is doomed to die.

Freedom to write and publish anything on any conceivable subject—not one bar, not one tiniest taboo, not one darksome cranny or corner hidden from the frankest scrutiny—is as sure to triumph, and triumph soon, in the resplendent evolution of this planet, as are the stars whose light shoots to us silvery from out the infinite glory of space to greet us again when the sun has set.

NO FREEDOM IN THE BARBARIC PAST.

We peer back into the past. Stark Savagery salutes us, and on top of that comes Barbarism with its banal mummeries. The Mind, eternity's mighty crown and ever-ripening process inscrutable, is in chains. For nobody dares to think. The page of Reason is an uncouth blank. Every one is consulting the supposed rules ordained by ancestors now become in dream vision god-like, and without qualm or glimpse of the morning doing the same old thing in the same old way. All saying the same—all doing the same. No function in barbaric society for him who affects the right to alter by an iota the routine and code of infallible ignorance. No hope for the luckless being who has been imbued with the yeast of Thought.

Printing is unknown of course to the ethnic, and so are the externalities of Government; but for all that the rigors of Conformity are conspicuous and all-potent, and the penalty for any obdurate rebellion is torture, death, or perchance escape to the dreaded horrors of the forbidding outer world which lies away from kin and friends. There are no prolific avenues, as in civilized countries, for the energies of the insurgent mind who may fall under the ban; no friendly cities, far-off, yet soon reached and hospitable; no lands whither he can emigrate and stand erect with kindling glance among congenial souls. It is all hopeless, all for naught. The world is not ready for him—but the grave is.

"Now, contrary to a very general misconception, lawlessness is not a characteristic of savagery. In fact, few communities are so tied down and restricted as are those communities which we are pleased to designate as 'savage.' Rules of conduct are exactly defined and rigorously enforced in these, not by officials of religion, nor by a special judiciary and executive

body, but by public opinion—the same force that regulates the action of schoolboys, society, and, indeed, of most social groupings” (Professor A. C. Haddon).

“We can only comprehend why so many nations have not varied, when we see how hateful variation is ; how everybody turns against it ; how not only the conservatives of speculation try to root it out, but the very innovators invent most rigid machines for crushing the ‘monstrosities and anomalies’—the new forms out of which, by competition and trial, the best is to be selected for the future. The point I am bringing out is simple : one most important pre-requisite of a prevailing nation is that it should have passed out of the first stage of civilization into the second stage—out of the stage where permanence is most wanted into that where variability is most wanted ; and you cannot comprehend why progress is so slow till you see how hard the most obstinate tendencies of human nature make that step to mankind” (Walter Bagehot : “*Physics and Politics*,” ch. 11).

“Nobody dares to think.” That is just a trifle exaggerated. The case is overstated by a hair. Somebody must dare to think. Once in a while the tactful barbarian who is given to musing manages to hit on a conception of striking value in the cerebrating line and to have it by craft or otherwise put in surreptitious circulation among his people. If such were not the case, progress could never be.

Yet it is extremely hard to accomplish, and the freshly discovered ism must needs be extremely slow in leavening the mass. Many peoples continue for thousands of years without appreciable advance. Nothing exhilarating. Nothing new. Whenever a race has succeeded in elevating itself above the engulfing, levelling mire of the prehistoric, it is always and solely in the first place because of some new thought, some free and genial thought, that by hook or by crook has fortuitously instilled itself into the convolutions of the communal mind ; and in the second place because this has been repeated, tediously, slothfully, no doubt, again and again and again.

CENSORSHIPS AND SUMPTUARY LEGISLATION PARTNERS.

The thorn-strewn trail of man's progress from Mud to Manhood and from Bestiality to Brains supplies no more distinguishing feature than the gradual lessening of fetters on thought and the right to have that thought put against other thought in the turbulent arena of competition. When he reached the stage of racial uplift at which law and government came into being, he immediately sought to transfer to written statute the necessity for observance of the pygmean customs, the physical and mental prohibitions, theretofore unwritten but nevertheless terrible. Considerable of their efficacy had been slowly wearing away, but, notwithstanding, much remained. Sumptuary legislation—or the idea of forcing conformity, down to the smallest acts—proceeded hand in hand with lush legislation from the solar plexus—or the idea, we might interpret it, of forcing conformity, down to

the last consequential of thoughts. Nothing was to be free. In less civilized ages dress and fashion and manners and all kinds of purely personal conduct fell under the regulating edicts of the State, stick in hand and nothing if not paternal,—along with thought and speech and what passed for literature. It was unsafe to branch out away from the Grundian models, unsafe to think or do any least thing that was spontaneous, individualistic and natural. For the minions of the law, in commission to Grundy, were endowed with stalwart Grundian powers.

And, *mirabile dictu*, throughout all social strata, the view, the obsession, born of the ignorance and self-interest of usurping governing classes, that this world-penitentiary of thought and deed, of life itself, was a beneficent institution, prevailed with slowly decreasing tenacity for uncounted years.

Latitude of belief, however, increased, and within limits divergences were finally permitted. Did an opponent anger you with pungent and sinewy arguments? In some way—Reason aside—he must be compelled to silence. Was it hard to meet with equanimity the logical assaults of some impiously recalcitrant sect? Invoke the law, the police powers; get the leaders in durance, if practicable. Even the Apostle Paul, the virile founder of lowly Christianity, declared of sectaries who ventured to dispute doctrines entertained by him that “their mouths must be closed.” And down to these present days what more habitual among illiterate and degraded members of the deluded Fourth Estate than for disputants to have recourse to that renowned time-worn argument “Soak him on the jaw”? “Is the Pope anything but an Italian cat’s paw?” “Step out into the entry and I’ll show you whether he is or not.”

“The Egyptians, with an impudent prudence, interdicted, upon pain of hanging, that anyone should say that their gods, Serapis and Isis, had formerly been men, and yet no one was ignorant that they had been such, and their effigies, represented with the finger upon the mouth, signified, says Varro, this mysterious decree to their priests, to conceal their mortal original, as it must, by necessary consequence, annul all the veneration paid to them. . . . There is nothing to which men commonly are more inclined, than to make way for their own opinions; where the ordinary means fail us, we add command, force, fire and sword. ’Tis a misfortune to be at such a pass that the best test of truth is the multitude of believers, in a crowd, where the multitude of fools so much exceeds the wise” (Montaigne: “Essays”).

“27. The canon law forbids all toleration.

“28. The metropolitans and bishops are to excommunicate him who grants liberty of conscience.

“29. No oath is to be kept toward heretic princes, lords or others” (From the Canon Law).

Printing, the lamp of the mind, was invented in the sixteenth century. Here was a factor, permeating and masterful, capable of rejuvenating the

world of man from castle on the hill to noisome hovel. Intelligence rampant. Ideas floating in typographical permanence into the nethermost hamlets of debauched and torpid Mediævalism.

But no! That would not do—it would be out of place. People were made to believe, not to read. Governing puissance, scared at its own shadow, seized upon this stupendous agent for human weal as if it were from the pit, a vicious contraption of the Very Imp. Laws, exorbitant stamps, rigid censorships, and wholly czaresque interdictions reduced the printing of papers to a paltry arm and confederate of the government. Instead of being the hope of the people, it became an expensive luxury, dangled beyond the reach of average man—who could not then read, anyway. (And no one wished to teach him.) Liberty of the press, so far as were concerned the old statutory meddlings, became a fact in England in 1693, but in the Continental countries it has not yet been entirely won, after four supreme centuries, from the grisly grip of Those Who Are Afraid of Reason.

“The press is an instrument well adapted for disturbing the functions of government, and committing injuries against reputation; and when its power as a political engine was first discovered, the European governments took it into their own hands, no one being allowed to print any work till it had obtained the sanction of the proper authorities. The clergy also, in behalf of the papal hierarchy, claimed a share in the censorship, where questions of religion were concerned. In England, at the Reformation, the control of the press came to be more completely centred in the crown than elsewhere, the ecclesiastical in addition to the secular department being vested in Henry VIII. as temporal head of the church. . . . A more or less rigorous censorship of the press exists in most European states. There is often no direct supervision previous to publication, but the official censor has it in his power to stop any publication which he deems objectionable, to confiscate the edition, and to prosecute the author and editor. Newspapers and pamphlets are generally subjected to a stricter censorship than larger works” (Chambers' Encyclopædia, art. “Freedom of the Press”).

(To be continued.)

HE NEVER LIKED A PANAMA.

Rev. Will-oo-be-good was offering special Friday bargain inducements to make the come-to-the-Savior business a success, and Tom was telling his spouse of the parson's offer:

“He said that he would give a \$10 Panama hat to every man who would hold up his right hand and say that he had always been faithful to his wife, but not a hand moved.”

“Why didn't you hold up yours, Tom?”

“Now, Maria, wouldn't I look nice in a Panama hat? Not for mine.”

THOUGHTS OF A THINKER.

BY T. DUGAN, ALBANY, N.Y.

THE UNIVERSE, AND MAN'S RELATION TO IT, FROM THE
SCIENTIFIC AND THE CHRISTIAN POINTS OF VIEW.

I.

"The source of man's unhappiness is his ignorance of nature,"—BARON
D'HOLLACH.

THE word "Universe," according to the dictionary, signifies "the whole system of created things, heaven and earth, and all that pertains to them." Up to the time of Copernicus the Christian Church maintained that the earth was flat, and that it was a certain number of days' journey in one direction, its length, and a certain number in another direction, its breadth; and any person who dared to maintain the contrary was punished by being imprisoned, tortured, or burnt to death.

The Church also maintained that heaven was above the earth, and that the king of the universe resided there, surrounded by beings called angels, and the saints which the church canonized, and also the souls of all those who believed in its doctrines. It also claimed that Man was a special creation of God, and that he was possessed of an entity called a soul, which soul eventually ascended to heaven, provided the possessor of it conformed to all the observances of the church, and received "extreme unction" previous to death, whereas all those who failed to conform to those conditions were given over to the care of his Satanic Majesty, the chief ruler of the under-world, termed *hell*. This hell was located underneath or within the earth, and the volcanoes were its chimneys.

If any Christian at the present time should dispute this statement in reference to the location of heaven or hell, call his attention to the fact that the tower of Babel was attempted to be built for the purpose of ascending to it, and that the Christian God came down for the very purpose of preventing it being built, by confounding the people's language, and according to the Bible he succeeded. Call his attention also to the fact that Jacob climbed up to heaven by a ladder, and that Elijah went there in a cloud of fire. Also, that Christ himself, according to the gospels, was seen ascending, until he disappeared from view; and also that St. Paul himself went there, and then came back, and told all about his journey to this particular place.

If you ask them now where this place is or where hell is, they cannot tell you. But I can tell you. It is solely in the imagination of the dupes of those designing men who are identified with the church in deceiving

simple-minded people. Such was the condition of belief in reference to the world up to the time of Copernicus.

Copernicus was a native of Poland, born in 1473, and died in 1543, aged 70 years. He wrote a book on astronomy, and had it printed secretly in Holland, and for 35 years he did not dare give it publicity. On his death-bed he held it in his hand, and after his death it was openly given to the world. Then its author was beyond the reach of those who would have burned him at the stake.

Previous to the publication of this book, the church maintained that this world—the earth—was the centre of the universe, and that the sun, moon, and stars were specially created in order to give it light, and that sun, moon, stars, earth, and every living thing—including even the heavens—were created less than 6,000 years ago.

The church also maintained that some distance above the earth there was a place in which God kept water stored, as if in a huge tank, and all that was required to obtain rain, in case of a drouth, was that the church should pray to God to send what was necessary for their present wants, and then he complied with their wishes, the angels would withdraw the the plugs, and down it would pour. Sometimes the plugs would remain open too long, and then they would appeal to him to stop. If he did not comply with their prayers, it was because they were not worthy, having committed some terrible sins which angered him. In the same way, if they were oppressed by a bad king they had to put up with him because they were sinners in the “eyes” of God; and if their king was a good man it was because God was pleased with them. Everything was attributed to a cause, the cause being alleged to be influenced by the conduct of the people, let the consequences be what they might.

Following Copernicus came Giordano Bruno, whom the church burned in the city of Rome in 1600 A.D.; and following him came Galileo, who escaped death by recanting, but he was confined in prison for 17 years and was only liberated when 70 years of age and blind. Then came Newton, who discovered the law of gravitation, and so on, one following another up to our own times, when the law of the “Conservation and Correlation of Forces” was discovered in 1842, and the law of “Evolution” by Spencer and Darwin.

To “cap the climax,” in reference to the form of the earth, was left to a Portuguese sailor named Ferdinand Magellan, who discovered a passage through the southern end of South America into the Pacific Ocean, which passage was named after him, the “Straits of Magellan.” This feat of Magellan of sailing round the world silenced the church from that day to this, and confirms the theories of Copernicus, Bruno, and Galileo.

It is terrible to contemplate all the cruelties and horrors perpetrated by

the church upon men because they made discoveries and uttered opinions in reference to the universe contrary to those held by the church ; and yet the church still holds up its head and claims to be the sole depository of the truth, that the truth is not known outside of its institution, and that all those who are not affiliated with its organization are lost for all eternity.

Here is an institution which knows not what a telescope is, nor a microscope, nor any instrument familiar to the ordinary scientist, dictating to men how they shall act and think in reference to the world they live in, or to that which is evident to their senses or reasoning faculties. Here is an institution which was so supreme in Galileo's time that when he introduced his telescope there was no man outside of himself that would dare to place his eye to its *eye-piece*, to glance at a star or a planet, for fear they would endanger the salvation of their souls. Here is an institution where the only mode of prescribing for all kinds of disease was by, or with, "holy water," candles, prayers, fastings, and pilgrimages from one shrine to another ; emasculating and starving the body to exalt the mind. In other words, producing insanities among multitudes, and producing a literal hell upon earth. Here was an institution opposed to all cleanliness, all sanitary laws of every description, who would consider it to be the quintessence of piety and holiness to permit all kinds of vermin to accumulate and breed upon their persons, and who would consider it a terrible sin to remove one of them. Yes, and even go so far as to emasculate themselves and consider it a great virtue.

It is this spirit which built up this institution—it was upon the follies of mankind it flourished. It was the soil in which it took root—the ignorance and barbarism of those who existed as mere animals in those debased times.

The people who founded the Roman Empire were devoted to their country, and the consequence was, they built up a world-power, whereas, when *Monkery* became established, then their country was forgotten—their whole minds were then concentrated upon securing the salvation of their souls only, and as for their country, they never gave it a thought, with the result that it perished 147 years after the Council of Nice was held, when that institution became identified with the government through the Emperor Constantine. It fell, as I state, 147 years after that event, and was captured and pillaged by barbarians, and has never raised its head since, as a secular power, until the advent of Victor Emmanuel 38 years ago, at the time of the Franco-Prussian war. Then the French troops were withdrawn from Rome, which gave the people an opportunity to secure their rights, and since that day they are beginning to progress as rapidly as is necessary for their full development.

This monkish power is now raising its old and hoary head in this country, and unless this people have a care there will be trouble. It can

ever rest—its nature is to secure supreme power, and as there are men in this country whose chief ambition is to secure political power, they will do all they can to aid and assist it in order to secure the votes of its adherents. Between these two classes—the politicians and the priests—this country is menaced and, unless the people have a care, we will see a repetition here of that which transpired in the Roman Empire 1500 years ago—the Decline and Fall of the American Republic.

(To be continued.)

BILLY SUNDAY AND REVIVALISTS' METHODS.

BY B. F. UNDERWOOD, QUINCY, ILL.

REV. JAMES ROBERT SMITH, a Congregationalist minister of Quincy, Ill., is not only a man of fine character, of unquestioned courage and integrity, but he has the reputation of being a clergyman who represents advanced religious thought, and instead of ignoring the results of modern science and preaching theology as it was believed half a century or more ago, recognizes the work of modern research and modern education, and aims to bring his ideas and interpretations into harmony with revolutionary thought. The writer has several times heard Mr. Smith preach and he was pleased not only with his spirit, but with his up-to-date conceptions. His discourses contain indications of his acquaintance to some extent and in a general way, at least, with the great truths which have during the last two decades been revolutionizing theological beliefs as well as the teachings of zoology, botany, anthropology, philology and most of the other sciences. Such doctrines as that of the original perfection and the subsequent fall of man and those dogmas based upon these ancient beliefs, of course, have no place in the reformed theology any more than has the doctrine of the arbitrary creation and fixity of species in the realm of zoology. To the writer it has been gratifying that Quincy has so worthy and able a representative of the more rational and liberal theology speaking from an orthodox pulpit.

But recently the writer heard Mr. Smith preach on "Billy Sunday and the meaning to us of his coming." What a change! Mr. Smith spoke like a man broken in spirit, who was disappointed with the result of his work in this city, and was now ready to change his methods and to try to make accessions to his own and other churches by encouraging the Billy Sunday sort of preaching, so directly in contrast to his own admirable methods. He returned recently from Decatur, where he went to inter-

view and hear the famous evangelist, and he spoke as if he had been hypnotized or psychologized by the revivalist and spellbinder.

Although Mr. Sunday stands for the old crude, archaic theories and ideas which Mr. Smith has been criticising from his pulpit, although Mr. Sunday is ignorant of, and can only ridicule the great truths of evolution, although Mr. Sunday is a bigot, who can see no good in any of the liberal forms of Christianity, even descending to say that "it was Unitarians who crucified Christ," although a revival of decaying dogmas and a recrudescence of the evil spirit of intolerance are sure to result from Mr. Sunday's appeals wherever they are effective, Mr. Smith states that he is going to devote considerable time during the present year to the work of preparing for the coming of this evangelist, who is noted for the large crowds he draws and the "converts" he makes. If this does not show a reactionary condition of mind, then the writer does not understand it and is unable fitly to characterize it.

It is not claimed that Mr. Sunday is to enlighten the people of Quincy, that he is to inspire them with lofty moral ideas, that he is to illustrate in his methods the gentle and generous spirit of the Nazarene, but that he is to take the "language of the street," language that is coarse and sometimes on the borderland between decency and indecency, and by a manner that is terrorizing, hypnotizing and paralyzing, to "bring men to Christ" in herds and to arouse the whole city to a high pitch of interest and excitement over Billy Sunday and his great work. "Tell it not in Gath, publish it not in the streets of Askelon."

Does Mr. Sunday make habitually dishonest men honest, the habitual falsifier truthful, the man who is unjust more willing to meet his obligations, men of wealth more charitable to the poor, and the poor more able to rise from the hard conditions imposed upon them by poverty? Does Billy Sunday imbue men with love of truth and free their minds from prejudice, bigotry, and intolerance? He denounces dancing and card playing as if they were the chief personal and social sins of the age. The writer never danced or played a game of cards in his life (although he has done many things much worse), yet he has never been able to see any offence in these amusements, and to put a community in a state of excitement over them and similar "sins" seems like making a great fuss over a small matter while neglecting "the weightier matters of the law." These amusements have existed from the earliest time, and they will continue hundreds and thousands of years after Mr. Sunday is gone and forgotten. Intemperance, which Mr. Sunday also denounces, every one admits is a deplorable evil, but it never has been and never will be suppressed or eradicated by any such spasmodic and irrational methods as those of Billy Sunday. He may arouse unreasoning fanatical opposition, and his efforts

may result even in closing saloons here and there. But such methods have never diminished the evils of intemperance nor destroyed the desire for stimulants and narcotics. This is a work of education which cannot be shifted upon those who employ the methods and encourage the inquisitorial, puritanical spirit which subordinates personal liberty and individualism to the proscriptive spirit of those who want to enforce their ideas and their rule upon everybody. Mr. Sunday's methods will never develop sturdy manhood with intellectual freedom and independence and real moral principle. Mr. Sunday is an autocrat, whose talk is for mental and moral weaklings, and whose worshipers are the great anonymous multitude that have no uninherited convictions and no fixed principles dominant in their character and lives. To this class Mr. Smith does not belong.

"Getting up revivals" is, in these days, a business. Its conditions and methods are as well understood as are those of a political campaign. God has no more to do with one than with the other. The most favorable time for a revival is the winter, when people can assemble in churches or halls, and periods following business and industrial disturbances, which are always accompanied by a feeling of insecurity, depression, and gloom. The writer recalls the revival of 1857, which followed the financial crash of that year, and when religious excitement, now generally sporadic, was epidemic throughout the country, when the papers were full of reports of conversions of "plug uglies," "shoulder hitters," "dead-rabbits" and men of that type. A hundred thousand members, it is said, joined the churches, but what of it? What great reforms followed the excitement? Gradually grew from that time in the orthodox churches, among the more intelligent people, the belief that additions to the churches thus made were so much of a handicap to their spiritual growth and influence, because of the quality of the men and women brought into the churches, that the work of evangelists from the highest standpoint was of very questionable value.

Religious revivals of the Billy Sunday sort mean, of course, large meetings, with conditions favorable for the imitative susceptibilities which are a part of human nature. Yawning begets yawnings, coughing may be started in a congregation by one or two individuals; joy and grief are contagious. So the conditions of religious revivals are both endemic and epidemic. One, two or more persons becoming excited, apprehensive of their future, "convicted," "anxious" and "converted," others become alike affected until the excitement spreads through the whole congregation, the most emotional, children and women, being the first affected.

A primary condition of a religious revival is the belief that man is in his natural condition "lost." This belief is generally faint now, but a revival revives it and makes it an active force again, as it was when fanatics, having the power, tortured heretics and burned or hanged witches. With

ms. belief must be a conviction, which is a part of the business of the revivalist to intensify, that the way and the only way to escape eternal torment is to profess belief in what the evangelist preaches, and to do as he directs. The conditions complied with conversion, of course, follows, and then comes the peace and satisfaction resulting from belief that the great duty has been performed and that salvation from sin has been secured though the great plan of vicariousness.

One amongst himself is a very important factor. Mr. Smith could not go even revival to save his soul from purgatory. He thinks too much, he isn't emotional enough. A revival must be a map of limited reasoning powers or at least whose rational faculty is subordinated to feeling; a man who is not given to argument, who does not encourage deep reflection, but is able to arouse the sensibilities of men and women; a man who is confident, dogmatic, despotic, intolerant, with some knowledge of ordinary human nature and able to touch all the keys of the human heart, capable of overwhelming his victims with terror and melting them, by his pathos, to sympathy and tears.

Revival of the religious instinct by illegitimate methods is fraught with peril. The religious instinct is deep in man's nature, and is associated with the lower animal impulses. Religion in Emerson and in men like Mr. Smith takes the form of reverence for the Infinite, with love of truth and moral enthusiasm, but with savages it takes the form of incantation, orgies, excursions against hostile tribes, of murderous acts. Physiologists and psychologists have dwelt upon the fact that there is connected with the religious feeling the sexual instinct, manifestations of which were so prominent even in Puritanical days in New England, and during revivals in more recent years in Kentucky and Indiana. Archdeacon J. M. Wilson, D. D., late head master of Clifton College, England, says: "Emotional appeals and revivals do not destroy carnal sin in our schools. It is well known how they seem to often stimulate, to increase immorality."

Mr. Smith sees in Sunday a man called of God. We do not believe that God ever called a man to defend error in opposition to progress and to oppose great truths which it has taken centuries of sacrifice and struggle to establish. "Converted to Christ" is a term which may mean much or little, and the use of such an expression which, in the popular mind has sacred associations, should not blind us to the unworthy methods employed by a man who contributes nothing to the funds of knowledge, whose style is coarse and whose whole bearing must tend to degrade the taste, to dull the moral sense, and to injure rather than to benefit a community.

It is a long way up the hill if you think about it all the time.—Selected.

Mad Murdock.

SOME MEDITATIONS.

“What rage for fame attends both great and small;
Better be damned than mentioned not at all.”

We have just seen an exhibition of it: the elections are over and as many as could secure votes enough are our representatives in Parliament. The cases are few where the office sought the man, but many where the man sought the office, and ransacked his vocabulary for words, and his brain for inventions that would catch votes. As his chief aim is to get a seat so will be his chief care to hold that seat; let his steed gallop where it will so long as it does not take to the timber and scrape him off.

Does any sane person entertain the thought that the average politician goes to Parliament to save the people from their sins? The greatest sin of which a people can be guilty is ignorance of how well to govern themselves. Does this Silver Tongue care that they do not know? If he cared, the veriest blockhead that ever babbled and blundered could learn the science of government which is politics, but the person who does not care can never learn. How do we know that he does not care? Can any insincere person care? We know this man to be a liar: he protests too much, promises too much, and seeks to make it a personal matter. Handshakes, cigars, and other considerations are offered in exchange for votes. Were he sincere, he would seek for no man's vote, but having stated his views on government leave an appreciative people to elect him.

What then do they seek election for?

FAME, AND POSSIBLE FORTUNE.

“The greasy interests of praise and pudding” are as much sought after now as when the Sage of Chelsea launched his thunderbolts.

A case in point is of recent occurrence. A person called W. D. McPherson offered himself as a candidate in West Toronto and by some means secured the nomination. Independent opposition, in the person of A. W. Wright, dug up some personal history relating to McPherson's past, showing

He is counsel for one side he sold out to the other side while acting as junior counsel in what has been known as the Gurney Case. In trying to reply to the charges McFheron made a mistake of judgment and fell into the trap of producing an envelope to prove his innocence. The envelope proved his guilt, and fully sustained the charges of treachery to his client, to his party, and to the court in which the case was being tried. Was he ashamed? Possibly, but he braved it out, and now some men called honorable will have to sit beside him in Parliament!! Hon. Thomas Crawford with beaming solidity heard it all and took the accused as his running mate. After all the "Hon." Thomas may have had reasons for believing that a people who could tolerate a penurious and pious bull driver in Parliament for fourteen years with a total record of holding his seat and drawing his salary, need not be over nice in detecting a dignified and scholarly gentleman whose only proved fault was a bit of Iscariotism five years old.

Yes, with all this I readily assent to the proposition that the world is progressing—the Christian world—and that we think and act more in accordance with the dictates of profit and less than of our forefathers in the first century A.D. A certain man of that time is said to have sold his friend and leader for certain pieces of silver, but he was not a statesman; he could not; if he were here to-day, get a post as messenger at the Parliament Buildings, for he funked his job. He took the money back and threw it down before his employers, saying: "I have betrayed innocent blood," and he went and hanged himself. He should have said, if accused: "First, I never did so foul a deed; second, you can't prove it; third, there are certain things that are permissible to a legal gentleman, but which the etiquette of the profession forbids my speaking about without the written consent of my client." Poor Judas! he had the making of a politician in him, but he lacked nerve.

But the people elected him. Why? The common herd want a showy man, and also one with a pull, so that some time they may get an equivalent for their vote by way of some favor at court. For that reason a dishonest man is preferable to the other kind. Sometimes we hear of "Honest Tom" or "Honest John" being elected, but it is but another word for "Stupid Tom," etc.



THIS FROM A HOLLAND.

Just Monday the 10th of September 1884. A. W. Scholten. This battle

and perditional crowd—the scum and the spaw of fabled evils—will never have attractions for the ignorant and the poor. It flatters fools to preach to them the doctrine of equality: it naturally appeals to the poor to be told: "You have nothing: you are hungry and in want: your neighbor is wealthy and lives in luxury: and property is robbery: what he has you are entitled to: go and take it." Were such a condition as Socialism conceivable or possible it could be only as the hypothesis of indolence and simplicity."—*Flaneur in the Mall.*

What a shame that anyone should flatter a fool by telling him he is hungry; better let him sit with Lazarus, Flaneur & Co. at Dives' feet and eat the crumbs, while audibly giving thanks and mentally feeding the flame of envy. Poor Flaneur!

PRAYER AND INSANITY.

That Rationalism is spreading and that the field of the Church is more remarkable for acreage than for sound ears of corn, was well illustrated the other day in Toronto by a couple of "the finest." A policeman in this city is either a good Orangeman or a good Catholic and may therefore be reckoned "plenty dam good Clistun." Now two of these devout guardians of the peace saw a young woman on Wilton Avenue in the very act of committing a breach of a city by-law, or at least paving the way for it. What did she do? She deliberately knelt on the street in the attitude of silent prayer; then went her way. They saw and followed her, and arrested her on the charge of insanity! There is no doubt that the policemen were right in diagnosing the symptoms, and it indicates a broadening of mind on the part of a class whom we might expect to be religiously devout and therefore superstitious. The threatened breach of the city by-laws did not occur, but it might, according to some. Suppose when she prayed silently the Lord had replied audibly, there might have been a crowd gathered to hear. Then the minions of the law would have to make the crowd move on, and arrest the goddlemity and the girl for creating a disturbance, and have them up before the Colonel, who would give him thirty days for public speaking on the streets, and send the girl to the Mercer for accosting a strange man in public. If the girl had spoken audibly and had said, "God bless me," or "Lord send us showers of blessing," that would have been begging, and they would be lax in their duty if they failed to run her in. But none of this happened, as hers was silent prayer. The bobbies knew that she would not receive an answer, and that only a person of unsound mind would expect one, and did what was their duty to do.

I asked one of them why they did not arrest "brother" Hall of the City Mission, or the leaders of the Salvation Army, for doing the same thing as the crazy girl did and in a quite noisy manner. His reply showed a devotion to duty tempered with tolerance.

"Ye shurely t'ink O'm as big a dam fool as yerself. Thim fellers ar-runt crazy, not a dam bit. Sure Hall, he gits a grant of fifteen hunder dollars ivery year from the City Hall for doin' his stunt, an' he's makin' money be it. So is the Salvation chaps doin' a good business, but this poor lass couldn't make nothin' out av it. No band, no organ, no nothin', not aven a jew's harp to convert a crowd. Crazy? Crazy as a bed bug."

THE DREAMERS' BELIEF IN AN AVENGING DEITY.

Medicine Hat, Apr. 23.—In the Dreamer trial, Emanuel, son of Christian Gill, and also the prisoner who was on the stand against Nieman and Merkel Jr., was closely examined as to his doings the night Lehr's house was burned, but stuck to his former story that he had returned from the hayfield, gone to bed at 9. 30, and never rose till the alarm of fire was given at 2 a. m. His mother had shot at Lehr's daughter. He had not shot or poisoned Lehr's dog, and had put out gopher poison. He never threatened to kill Lehr, but he was a Dreamer, and believed that God would exterminate all others. Jacob Merkel, senior, and Almighty God were co-equal, and when Merkel gave the word all others would be destroyed.

Justina Gill, mother of Emanuel, was a careful witness, and either did not know or had forgotten nearly everything. She also was a Dreamer, but would give no information about her beliefs. Merkel was head of the church, because God, in Isaiah 11, said so. She did not know if Lehr's name was mentioned in God-Jacob's letters, and refused to tell what was in them. The court had the letters and knew what was in them. She did not know if Lehr's name was discussed in the meeting. She had heard of dreams, but not at meetings. She remembered a dream of Karl Otto's but had forgotten what it was about. She knew Lehr, but never had any trouble with him. She did not shoot at his children. She was before the court, but did not know who sued her. She was fined for shooting at children. She had heard nothing of Emanuel cutting Michael Gill's fence. She knew he was taken to Lethbridge in connection with the affair, but had a poor memory and had forgotten all about it.

Mrs. Daniel Gill denied all knowledge of Dreamers. She belonged to the congregation of the Children of God. It was the same church as Merkel belonged to. Dreams were never discussed at the meetings and she never heard of any dreams. Lehr's name was never mentioned in the meetings. She had spoken to no one since the fire about the arrest of the men. Witness then acknowledged talking over the fire with Mrs. Christian Gill and Mrs. Nieman. *Edmonton Morning Journal.*

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THE CANADIAN WRANGLICAN CHURCH.

The legitimate outcome of Christian teaching—and more especially that of the Protestant brand—is nowhere seen to better advantage than in the annual Synods, Assemblies, Conferences, and so on, of the various quarrelling sects into which the “indivisible Church of Jesus Christ” is so multitudinously divided. It is at these meetings that we see brought to a head the struggles for “graft” of various sorts that have occupied the attention of the preachers of the “gospel of peace” during the preceding year, and the varied interpretations of “Holy Writ” that are used to justify them. One can hardly know whether it is more fitting to laugh or to weep at these exhibitions of piously vindictive religious spleen and prostitution of the human intellect by theological training and ecclesiastical cupidity. The Church of England claims that it is the original Christian Church, and the reports of its recent Toronto Synod would seem to indicate that, if Jesus really did come, as the gospels tell us he said he did, to bring, “not peace, but a sword,” there is reason to admit the validity of the claim.

Possibly the erstwhile Chancellor, S. H. Blake, is not to be regarded as altogether a typical Anglican, but undoubtedly he is the most prominent Anglican layman in Canada, and spends a vast amount of time in Bible teaching, preaching, and praying—all the time, we imagine, he can spare without financial loss from his business of legal preying. In his case—there are others like him, of course—the Gospel of Love and Peace turns into the Gospel of Snarl and Bite; and some of his friends are not slow to retaliate. On a certain day two of them “got back” at him in this style. A big “scrap” had just been amicably settled, and Sam Blake, wishing to emphasize the settlement, not the quarrel, began: “It is manifest that the

members of Synod are full of the spirit," "I object," interjected one of his listeners, "to Mr. Blake's insinuations." "If the Venerable Archdeacon had allowed me to finish my sentence he would not have made such a foolish remark. I was about to say that the Synod is full of the spirit—" "Your Grace," (this was addressed to the chairman by another interrupter), "I object to Mr. Blake casting reflections upon members—" "Tut, tut," cried the lawyer, "allow me to finish. I wished to say that I was glad to see the Synod so full of the spirit of the Holy Ghost!" And who can help querying whether the learned gentleman really did wish to ring in his acquaintance with the spirit of the Holy Spirit, or if his customary acidulated facial expression did not justify his tormentors' fears?

To describe such a wrangling crowd as being "full of the Holy Ghost" would be a libel upon any personage who had the power and the desire to confer a conciliatory spirit upon it. The Synod did its usual "stunt" in the way of discussing "the Organic Unity of Christendom;" but, as usual, it made the fact manifest that the Anglican idea of unity was the acceptance of its form of episcopalianism by the other sects. Were it possible, the organic union of Christendom would be a stunning blow to liberty and civilization, and thus it is we must regard the quarrels of Protestant schismatics as one of the most hopeful signs of progress.



THE FUTURE OF CANADA.

That Canada, fairly handled, has a "great future" before it no rational man can deny. With all its climatic drawbacks, it will at no far distant day be the home of a hardy population which in mere numbers will place it in the front rank of the great nations of the world. But it is certain that its progress will be made under the greatest difficulties, both religious and racial, as well as political. If history could afford a parallel, it might be interesting to note how such difficulties had been met in other times; but search for such a parallel is vain, and to attempt a forecast is merely wild speculation. The utmost that can be done is to gauge the strength and vitality of some of the most conspicuous factors in our national life.

First and foremost is the religious element, and in the very forefront of this element stands the Roman Catholic Church. When Canada was finally relinquished by the French Crown to Britain, the Catholics secured the insertion in the treaty of

clause guaranteeing to it in perpetuity all of its then existing rights and privileges. It may be that the Catholic priests did not at that time appreciate at its true value the effect of such a far-reaching provision; they were probably only actuated by their never-forgotten principle of neglecting nothing, however apparently trivial, that may possibly tell for the advantage of the Church. As a result, nearly one-half of the Canadians of to-day are bound hand and foot to Catholicism and all that that implies. And it does not mend matters to own that the mass of the people are the willing and obedient and almost worshipping slaves of the priests; this only proves how deep into the souls of the people the religious virus has penetrated. The few outbursts of rationalism that have occurred serve to demonstrate the supremacy of the Church in Quebec, and it is not without reason that the Pope asserts that the dominion he has lost in continental Europe is more than counterbalanced by the empire he has gained—and is rapidly enlarging—in the British isles and in America. As for Canada, her Premier can only retain his seat by aid of the solid Catholic vote, and this vote is controlled by the head of the Canadian church, who in his turn is at the beck and call of the Pope's legate at Ottawa. The sinister effect of these facts has been manifest in several recent events, and bodes ill for Canada's peaceful progress.

WHO GOVERNS CANADA?

We have been challenged to justify our reply to the query recently put by us in the above terms. Some of our friends seem to have the same idea of "government" as that of the alleged "shysters" at Ottawa and other capital cities—that the business of the Government is first, last, and all the time to secure good salaries and pickings for themselves and their supporters, and to manufacture as many new jobs as can be invented to satisfy the greed of the "machine" engineers.

It is the unfortunate prevalence of this distorted notion of the office of Government that causes the rational discussion of important principles and practical measures necessary for the future welfare of the people to take on the aspect of purely academic and utopian unimportance. And thus it comes about that, when a public-spirited man makes it his business to expose a fraud and to endeavor to secure justice for himself and his fellow-citizens, the first question he is called upon to answer is—"What graft are you after?" or some similar one.

When it is considered that the future of any country must necessarily depend upon the physical and mental development of its citizens, it will be admitted that the education question is in the very front rank of governmental problems. Although so far the educational system has hardly risen above the level of bumbledom, and is to-day pretty much in the toils of the grafter and salary-monger, there are not wanting signs that a clearer idea of its importance is beginning to prevail. It is certain, however, that its most deadly enemy is the Church to which we have already referred, the work of which is imitated by the Protestant sectarians as closely as their thick heads and their poor training will permit.

It is a curious feature of this matter that, while both Papists and Protestants desire to force their religion into the schools, the latter demand study of the Bible to be an integral part of the school curriculum, while the former more astutely demand its exclusion from the schools. If parents were sufficiently intelligent to aid their children in their studies, Bible study in the schools might not be such a bad thing; but what both of the religious parties are seeking is simply a big graft in the shape of the control of the schools by their paid agents, or a full share of the public education fund to support their own sectarian schools.

THE PERSISTENCE OF IGNORANCE.

How deeply this question affects the future of Canada may be seen from the present situation. In Quebec, as we have said, the Catholics are in supreme control, and all citizens who do not declare themselves members of some other religious sect are taxed at the discretion of the bishops for the support of the Catholic Church and schools. These latter are carried on in such a way that a few years ago the Government inspectors reported that the only pretence for education was the oral teaching of some portions of the Catechism! The editor of the *Kingston Freeman* (!) had to make a year or two ago a most degrading apology to his bishop for suggesting that some improvement be made in the school teaching; and within the last decade there have been two insurrections of students of Quebec Universities, in order to secure better education. In one of these a large number of students left Laval and joined McGill to place themselves on an educational level with their Protestant competitors.

We had a surfeit of the Manitoba School Question a decade ago, when Mr. Laurier gained office on the assertion that he had agreed with the Catholic hierarchy upon a settlement that would satisfy all parties. As he gained the solid Quebec vote by telling the Catholics there that the settlement would be in their favor, and secured a majority in Ontario by telling the Protestants that the settlement would satisfy them, we took the liberty of doubting his sincerity, and were taken to task for doing so by some of our softer Liberal friends. The settlement is still in the future.

When the new Provinces, Alberta and Saskatchewan, were carved out of the North-West Territories, a great injustice to Manitoba was perpetrated. In spite of solemn promises, the Dominion Government refused to rectify her boundaries or give to her access to James Bay, although territories twenty times as large as hers were allotted to the new Provinces! A reason for this is to be found in the fact that Manitoba still refuses to help the Pope build up his New World Empire by giving control of her schools to the priests. If she will only do this, she can make her own terms.

Under the British North America Act the matter of education is specially set apart for Provincial legislation, but in order (as he says) to protect the rights of the minority (in this case Catholic), the Dominion Premier has forced into the Constitutions of the new Provinces a clause giving the Catholics complete control of the education in their sectarian schools in perpetuity, with the right to a share of the public funds proportionately fully equal to that granted to the State controlled and inspected public schools. Catholic education in the North-West is thus pretty much on a level with what it is in Quebec; and it is certain that Manitoba can have all her claims satisfied on similar terms.

We thus see what a small prospect there is of any great or rational improvement in our educational system, though the need of it is manifest on every hand. As an instance, we may mention what a friend told us the other day. Startled by the astounding reply made by his message-boy to a question regarding the season's changes, he put the same question to no less than a dozen boys and men, "intelligent printers," and from not one of them did he get anything but an outrageously absurd explanation. With the Catholic Church in complete control of the schools in which its children are trained, we may well pause ere we give way to enthusiasm regarding the future

of Canada. Ignorance undoubtedly has a tendency to persist; it is arrogant, and puts on airs of authority and prescriptive right; but deliberately fostered by a powerful church, backed by a corrupt and unscrupulous Government, it will not easily give way to an enlightened policy.

IS THERE ANY BIGOTRY IN CANADA?

We have been greatly amused by some correspondence on this subject which has appeared in the pages of our contemporary, the *New York Truth Seeker*, some writers asserting that Canada is in the forefront of tolerant nations, and that the greatest freedom exists for the expression of religious or anti-religious opinions; while others assert that religious bigotry is still rampant, and that Freethought views cannot be openly expressed without danger of legal prosecution or of social and business boycott of the sharpest kind. Such writers seem not to be aware that Canada is a very large country if it has not a very dense population; and they are in just the same position as would be a man who should make similar sweeping statements regarding Europe, the United States or Australia. Practically, the law is the same in Canada as in the States. Canada is to all intents and purposes a republic, its ties with the mother country being only nominal as far as its civil laws are concerned. Like the people of the States, too, Canadians still give way to their inherited reverence for the possessors of wealth and power and title, even though the last be only the cheaply purchased diploma of a bogus college; and just as American bigots are constantly making efforts to Christianize the American people by force of law, by forcing the Bible into the schools, or by increasing the power of the church through appointment of chaplains, grants of money, exemption from taxation, suppression of free speech by abuse of Police power and of a free press by Post-office tyranny, so in Canada we find the very same forces at work in the same way.

We have in Canada a small and very active, but otherwise mean and contemptible, Lord's Day Alliance, the chief object of the agents of which appears to be to travel around the country working up an agitation among the church people in favor of a strict "Sabbath" observance, enforcing the duty of spying upon the Sunday actions of their less godly neighbors, and collecting funds to pay their legal parasites' big fees when these cannot be squeezed out of the Attorney-General.

These are the people who occasionally prosecute a farmer for moving a wagon-load of hay under shelter to save it from a Sunday thunderstorm, or a restaurant-keeper for selling a five-cent packet of sweets to a child to eat after its Sunday dinner.

These things naturally enough lead to cases of hardship and tyranny. The Christian workman laughs when he sees a poor Jew haled to court and fined for working on Sunday, though he has religiously kept his "Sabbath" on the correct day—Saturday; but he hasn't brains enough to see that he is simply allowing his race prejudice to lead himself under the yoke of his own worst oppressors.

THE POST-OFFICE CENSORSHIP.

The Post-office laws of both Canada and the States are an outrage on the natural rights of citizens in free countries, but as they stand at present they practically give supreme power to the Postmaster-General or a subordinate in his department, whose decision can only be reversed by an appeal to the Government or by upsetting it. Above all, the great fact stands out that in both countries the masses are so deeply imbued with old prejudices, so slightly touched as yet by the wave of science that has only just begun to sweep around the world, so cowed by oppression, and so suspicious of the promoters of the many utopias offered to them, that we need not wonder so many of them are content to suffer the ills they have rather than attempt to escape them by seeking heavens they know so little about. The well of hope is as unfathomable as ever.

And yet it is upon the spread of real knowledge among the masses that the hope of freedom and true progress is finally based. Politicians, like ecclesiastics, will remain merely selfish grafters and parasites until there is some rational public sentiment in favor of better things. Meanwhile, it is certain that there will be cases of legal oppression and injustice by agents of both orders. We do not think there are so many cases of this sort in Canada as there are in the United States, but the causes are the same—the existence of out-of-date old laws that should be repealed and the enactment of new restrictive legislation by the collusion of corrupt politicians with tyrannical priests.

It is the duty of Freethinkers to do something to stem the tide of reaction, but they, unfortunately, seem almost as dead to the call of duty as the ignorant masses that surround them.

It is possibly a good thing that some of them get kicked by the agents of the church occasionally. It will serve them as a reminder of what they may expect if they do not make an effort to stem the tide of political corruption and clerical reaction that is going a long way to ruin the prospect of peaceful and beneficent progress in both Canada and the States.

We need not attempt to outline the measures that should be taken just now, but one thing seems clear, that every Free-thinker should refuse his vote to any Parliamentary candidate who will not pledge himself to support a measure in favor of free speech, to restrict the arbitrary power of the Postmaster-General, and to abolish all Sunday pro-religious legislation and tax exemptions. It is certain that politics in Canada is simply public graft aided by party superstition, and the fact is that many Freethinkers place party above all other considerations. While this is so, Free Speech, the very foundation of all true progress, will be a thing of the future.

“BELL, BOOK AND CANDLE.”

The rector of St. Luke's Church, Toronto, is to be congratulated on his introduction of the “papistical” practice of burning candles on the altar during service. He has raised a discussion which cannot fail to be productive of new thought on an old subject—a discussion which, indeed, has already shown the hopeless divergence of views among men belonging to the same church, arising from the manifest fact that they are discussing a subject on which they are all about equally ignorant, arrogant and presumptuous. While the rector of St. Luke's asserts that altar lights are “peculiarly Anglican,” his opponents say they are “peculiarly Papistical,” and have been condemned by the English Ecclesiastical Courts as illegal.

Mr. S. H. Blake, the well-known lawyer and Bible-class leader, a man with the reputation of being the most unscrupulous bully known among the many such lawyers who adorn our courts at the present time, and who some years ago had to make an humble apology to the Bishop of Toronto for some misstatements made by him in a religious paper, took a hand in the discussion at a Wycliffe College Convocation. He said

like many others—that the use of altar lights, the processional cross, and surpliced choirs are only “steps toward Rome;” but Mr. W. H. Fairbairn ridiculed this idea. “Ten thousand Blakes,” he said, “cannot hold the movement back. . . . It is

called an innovation; but to-morrow half the churches in Canada will follow suit." Mr. Blake is one of those who talk of "church union." He means a Protestant Church union. But Mr. Fairbairn scoffs at the idea. "The Church of England can never descend to the level of the Protestant Churches. It is Protestant in absolutely no sense of the word. In every instance where it is mentioned in the Prayer Book it is always called the Holy Catholic Church. It is spoken of as a 'Protestant' church by Methodists, Presbyterians, and other denominations, but they do not understand the position taken by our church!"

This, of course, is the claim made by the Church of England—that the Christian Church was established in Britain before it was established in Rome. And, of course, if Christendom is to be united, the Anglican Church is to be the great central body around which all the other sections are to be massed. As Mr. Fairbairn said:

"The time will come when the churches will unite, and it is out of the question not to include the Church of Rome. The tendency is to make the services higher and higher. Even the Methodists are putting gowns on their choirs, and some of the services in our own churches cannot be distinguished from those of the Church of Rome. As an instance, one of our members took a Roman Catholic priest to one of our services. At its conclusion, the priest spoke in appreciation of the service, but remarked, 'I would rather have our own simple ritual.' And that is the tendency all through this country and the United States."

And his view is supported by Mr. Dicker, the St. Luke's rector, who said:

"If there is a grand union of all the Christian churches, which I expect will ultimately come about, it will be under the Church of England rather than the Church of Rome. Our church stands in the centre, and is based on the Scriptures! [What church is not?] and I believe it will be the great centre of union."

And then, like the young lady who excused herself for having brought a baby into the world by urging that "it is only a little one," he said: "No, I do not make use of a lot of candles, but simply two altar lights similar to those used in many churches in England and Canada." And he reminded his questioner that the Cathedral at Quebec possessed two candlesticks presented to it by King George III. for this very purpose, adding that "there was no one less Roman than George III." Considering that George was a lunatic when

he wasn't full of beer, the reference is rather unfortunate; though if, as the rector says, the altar lights are in some way emblematical of the mystical union of Christ and his church, or something equally clear, we are inclined to think George was at least as sane as many preachers. At the same time, we are thankful to Mr. Dicker for starting the discussion.

“ENGLISH AS SHE IS SPOKE.”

Criticizing other people's grammar is a dangerous occupation, as a late Archbishop of Canterbury once discovered, to the amusement of many of his readers, and yet it is one that men frequently indulge in. A discussion on this subject was started recently by Professor Brandl, who asserted that “Englishmen do not speak their own language as well as Americans;” and followed this rather defective utterance by the statement that “Englishmen themselves admit that there is no worse dialect of any language than Cockney English,”—a statement manifestly too broad to be justifiable.

Canon Horsley—described as “a famous educationist”—corroborated Brandl to some extent in his claim that “the purest English is spoken by educated Scotsmen, while the worst is spoken by Cockneys.” “Best” and “worst” seem superlatively out of place in describing dialects which hardly admit of comparison, and which all more or less set the established rules of a language at defiance; but the attempt to fasten the dialect of the gutter and the slums—a vernacular which has always been a source of merriment to educated Londoners—upon the bulk of English people, is worthy of a prejudiced college man.

Canon Horsley gives, in phonetic spelling, several examples of Cockney pronunciation, but they are evidently of his own manufacture, and by no means true to life. His first example reads thus: “Binter tiker rome.” This is translated thus: “Been to take her home.” If the Canon had heard the sentence from the lips of a real Cockney, he would have observed—if his powers of observation had been keen enough—that one very doubtful “r” in “tiker rome” is all that the Cockney would have been able to squeeze in.

Dr. F. J. Furnival, spoken of as “one of the world's authorities on the English language”—alas! what a number of such men there are!—differs from Professor Brandl's assertion that, owing to the influence of the Cockney and other

dialects spoken by immigrants, the English spoken in America is no purer than that spoken in England; and reasonably asserts that, "the educated classes in England have never at any time talked with a Cockney accent." For very good reasons, indeed, as might be expected, the educated classes throughout the British Isles speak their native tongue without being guilty of the vulgarisms common to the uneducated classes.

Prof. Skeat, of Cambridge, admits that "many Americans speak English with excellent pronunciation;" but Dr. Gow of Westminster Abbey School, says he knows several educated Americans resident in England who are the first to admit that "the educated English pronunciation and grammar are at once more accurate and more graceful than the grammar and pronunciation in America." And this is only what might naturally be looked for. The great English centres of learning may be guilty of fostering many class mannerisms, but they also maintain a standard of purity in both spoken and written language for which there is barely the beginning of a counterpart on this side of the Atlantic.

CORRECT SPEECH AND CLEAR THOUGHT.

It is perhaps not too much to say that good grammar and clear thinking go hand in hand, and that much of the loose and confused thinking of our day is largely due to the lack of thorough training in the proper use of words. Freethinkers are unfortunately by no means above such a complaint, and some of the contributors to our current literature often startle us as much by their freedom from grammatical restraints as by their defiance of conventional ideals. The result is by no means reassuring.

We have thus had great satisfaction in observing several efforts that have been made during recent years to establish educational institutions upon a Freethought basis, the last one to collapse having been that conducted by Mr. Wetmore in Kansas City, and the latest to start being a Correspondence School, under the auspices of the *Blue Grass Blade*, of Lexington, Ky., conducted by Mr. Charlesworth. The prospectus of this School is a rather pretentious one, and we can only wish it abundant success.

There are probably no finer specimens of good clear English than are to be found in the works of Spencer, Darwin, Tyndall,

Huxley, Mill, Lewes, and other scientists and philosophers of the past century. In our own day, the works of the greatest scientists may be looked upon as among the best samples of pure English, while the productions of the pulpiteers, whose studies have taken them to the very antipodes of rational thought, are commonly among the very poorest. As one instance, take the letter of the Bishop of London thanking his American friends for the magnificent entertainment they gave him when he visited them a few months ago. The letter would have done no credit to a Cockney maid-of-all-work.

Here is another sample: A week or two ago Canon Baldwin preached the sermon at a "garrison church parade" in Toronto; he is proud of his post as chaplain to one of the regiments. He took for his text the words "They supposed," and got off this sort of stuff to the youthful followers of the God of War:

"Some people suppose that religion has been exploded, and that the only thing before us is the business in which we have to engage and the pleasures with which so much time is wasted. . . . The man who desecrates his life and finally ends it with a pistol ball—do you think that's the end of that man? You know it is not. When a dear one at home passes away, and you are told you will never see him again, your heart rebels and says, 'It's a de!'"

We do not suppose many of the four thousand soldiers he was addressing thought anything good, bad, or indifferent about the popular Canon's grammar or his philosophy. With bands playing and colors flying, they had marched through the main city streets on a fine Sunday afternoon, dressed in their handsomest uniforms, and had been admired by their sweethearts and mothers, and that was a cupful for one day. Otherwise, they might have questioned the honesty or sanity of the man who told them that time spent in pleasure was wasted, and who gave such a direct negative in a matter, to say the very least, of such extreme uncertainty.

FOR THOSE WHO ARE TIRED LAUGHING.

Maister Broon o' Aiberdeen—"Aye, Maister McAllister, Ah'm varry sorry tae hear that ye burrit yer wife last week."

Maister McAllister o' Dundee—"Sorry? Losh, man, she was deid!"

HANS AND THE BILL.

They were discussing the "Deceased Wife's Sister" Bill when he gave the final word:

"I duss nod care nod; whoever marries der secondt vife, he duss nod deserfe to haf lose his first vun."

Book Notices.

SIDEREAL SIDELIGHTS : A Medley of Dawn Thoughts. By Charles L. Brewer.
Published by the Balance Publishing Co., Denver, Col. 50c.

THE description given in the title is very accurate. It is a medley of dawn or new thoughts. But though a medley it is far from being a jangle. Written in a free, broadminded and optimistic vein, it is calculated to stimulate the worker for better things, and to prod up the old, conservative, orthodox stick-in-the-mud, and arouse his thinking machine to the limit of its capacity. And while it contains those stimulating qualities, it goes down without being likely to produce even a wry face. It is mild and stimulating in its action, pleasant to take, harmless and effective. Some of the more radical may take exception to some of its terminology, but I find nothing to complain of on that score. You will find that a quart of aqua pura will go as far in quenching thirst as the same quantity of water. My only objection to the medicine is that the dose is homœopathic.

W. G. G.

THE NEW IMPROVED PERPETUAL HOUR BOOK. By Jewell, George, Astrologian. Issued by the Portland School of Astrology. 50c.

A rather cute little volume which describes the influence the various planets are supposed to exert upon things terrestrial. It tells you just when to commence any undertaking if you wish it to be successful, and the times and influences to be avoided. It contains a table showing just what planet is getting its work in at every hour of the day or night in each particular latitude, good for every day, month or year from now till the crack of doom, and it is warranted to keep in any climate.

I don't know that I ever saw more information in so small a volume, and I have no doubt that it will be appreciated by all believers in astrology. I am not much acquainted with the subject myself, and while I was perusing the little book I could not help but wonder if to my lack of information was attributable my failure to attain to that high degree of success which I have always desired but which so far has always eluded my most vigilant search. This should not be, for I was born on Sunday, and the Improved Perpetual Hour Book informs me that "The sun is by nature hot, dry and masculine. It has much to do with health and the vital principle. It has dominion over the individual and social prosperity, ruling positions of rank and title generally. It represents *all* affairs in which dignity, power, and influence are concerned. . . . Its metal is *gold*. Color, orange. The influence of the sun tends to advancement, popularity and assistance. It gives

ambition and gain through enterprise and responsibility, and through goodhearted, generous and radiant manners. The general description of solar people is as follows—" I will not repeat the description ; it is just like me, and you all know what I am like.

Perhaps it is just as well that I have not always been in a position to wield the great power and influence that should be mine by reason of my birth under control of Sol, for if I had what would have happened to the rest of you ?

I have been told that the moon exerts a great deal of influence over the denizens of this terrestrial ball. For instance, soap will not soapify properly if made in the dark of the moon, *and on the back roads*. It don't matter so much in the city soap factory. If the farmer sows his peas in the dark of the moon they will not come up evenly. This is especially true if the farmer lives on the back concession, and part of his pea field is rough, undrained, sour land. The difference will not be so apparent if the farmer is up to date, has his land well drained and cultivated, and takes and reads some good farm journal. If the farmer—back on the side-line—kills his hogs in the dark of the moon the pork will not keep well and a whole ham shrivels up to a few mouthfuls when in the frying-pan, though this may not be true of pork killed by the city packers, the reason perhaps being that city ham and bacon have become so expensive of late that they are too proud to shrivel up just to please Miss Luna or any other girl. Then they are all hog, anyway.

Then the moon makes lunatics more lunny and is even said to make sane people moony, as is freely admitted by those who know. I once knew an enterprising blacksmith who was being pestered by a monument agent and who chose the following as his own epitaph :

" Here lie the remains of an old summer coon,
Who often went crazy at full of the moon,
He never repented of any of his sins,
But spent all his time in hunting toadskins."

Just think of the malign influence the moon had upon this bright, enterprising man ; I say enterprising, because he displayed sufficient of that quality to enable him to acquire no less than three wives and as many interesting families, all living and mothers and children all doing well, and yet he could not escape Luna's influence when she got full, or he did, which was more frequently. Yes, I think everybody should study astrology, join the church, join the union, and the dominant political party, the Freemasons, Oddfellows, Christian Scientists, and Lord's Day Alliance, and remember to be loyal to the king or other ruler. Don't forget the last, because it has been said that loyalty is the last refuge of a scoundrel. When you have studied and joined as above, you ought to have sense enough to know that your profit must come from working—the other fellow. But as it is to be presumed that his knowledge will expand as the years roll by, it may increase to such an extent as to render it desirable on your part to seek the aforesaid refuge.

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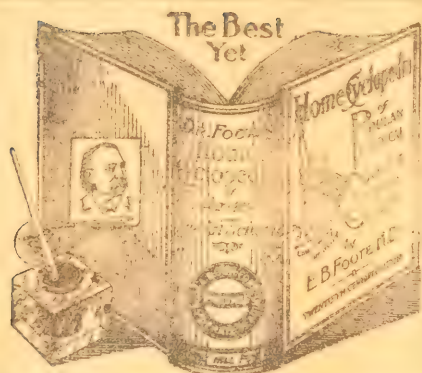
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2. That Reason, aided by Experience, is
the best guide for human conduct.
3. That to endeavor to promote the indi-
vidual and general well-being of society to
the best of our ability, is our highest and
immediate duty.
4. That the only means upon which we
can rely for the accomplishment of this ob-
ject is Human effort, based upon knowledge
and justice.
5. That conduct should be judged by its
results only—what conduces to the genera
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THE definition of "the Universe" as given by the dictionary includes the most insignificant object in existence. It matters not how insignificant it may be, every real existence is to be accepted as part of the Universe.

Take the most offensive object that we have any knowledge of. When we reduce it to the elements of which it is composed, we find that it consists of that which might have formed our brain-cells, from which evolve our most important thoughts and our greatest pleasures ; consequently, we must not despise anything, for the Universe and all it contains is One, and one only. In other words, all is an eternal and indestructible Unity.

There is another thing to bear in mind, and that is this : What we perceive by our senses are only appearances, or what we call "phenomena." We give them this name so as to understand what we mean, but what these phenomena are in themselves we do not know, and what is more, we

never will know, for we only know any of them by the impressions they make upon our senses. If any man should pretend to know all about it, you can set him down as an impostor—a knave, or a person who knows not what he is talking about—an imbecile or a very ignorant person.

When you look at a thing with the naked eye it seems altogether different from what it does when placed under a microscope. You would never imagine that it was the same thing. Consequently, if our senses were increased in power, things would appear altogether different to us. And if our senses were not as acute as they are, then also phenomena would change in appearance; and if we lost our senses completely, as in death, the phenomena also would cease to exist as far as we are concerned. Even in our sleep, when the brain is not in full action, we are oblivious of all our surroundings. Sometimes, indeed, a blow on the head will deprive us of our senses.

When you learn more about nature, you will find that the insignificant "atom" has the power of choice, for it will only combine with other atoms for which it has an affinity. And it was from this power of choice that Life first arose upon the earth; and after life appeared, the same process went on with increasing force; the combats became more fierce and the affinities more active, until finally we have what we perceive to-day. The conflict in nature and life is still going on, and will continue to go on until it has exhausted itself. When that time arrives it will begin to go the opposite way, until at last it will arrive at a point where it will give birth to a new nebula, a new world, a new race.

Such is a brief synopsis of my views in reference to the universe as a whole, which views I have derived from a long study of the subject from the scientific standpoint. It may not be very consoling to a Christian, but it is so to me, because I consider it to be true, and I am not troubled with Christian dogmas. And we must accept what is true, whether it be consoling or not. Indeed, we have no choice in the matter. I was brought into the world without my consent, and I shall make my exit without any power on my part to prevent it. We are all like the butterfly or the leaves of the trees. We come, perform our work, and depart, to make room for others, and so on, and this cycle of changes will go on until this old world itself is exhausted. I judge so, because it seems to be the inherent quality of the Substance of the universe so to act, and because it has acted thus in our case.

When you ponder upon these things, various ideas will come to you, and particularly the idea of Space. Everything in existence occupies space, but what is space? The dictionary answers: "Extension, as in length, breadth, and thickness." In other words, space has three dimensions. This is self-evident to our senses.

The sun and solar system occupies space, the outermost planet, Neptune, being 2,562 millions of miles from the sun. Consequently, the diameter of its orbit, as also the diameter of our solar system, is double that distance, or 5,724 millions of miles.

The Milky Way constitutes our sidereal system. Our sun is one of its stars, of which there are at least 50 millions, some of them being a million times larger than our sun. Every one of these stars is the centre of a solar system, as our sun is the centre of its solar system.

Our sun, with its attendant planets, is travelling through the Milky Way around some central point. In other words, it has its orbit, like its own planets, and at present it is travelling towards a point situated in the constellation Hercules at a velocity equal to more than one-and-a-half times the radius of the earth's orbit per year, or 153 million miles, or about four miles a second.

Let us quote an extract from Guillemin's work on astronomy, p. 366 : "The movement of the sun takes place possibly round a centre still unknown to us. The present opinion of astronomers is in favor of the Pleiades being the centre of this movement, but precise knowledge on this point is difficult to arrive at."

"The celestial objects which the eye can reach, the accumulation in a small space of a multitude of luminous points, allows them to be distinguished as a whole."

"The astronomer whose words we have quoted estimated the distance of the 75th cluster of Masier's catalogue at more than 700 times that of the stars of the first magnitude. It is not visible to the naked eye, but it would become so if its distance were reduced to a quarter. If we suppose it removed to five times its actual distance—that is to say, to 3,500 times the distance of Sirius—the great Herschelian telescope of forty feet focus would show it, but only as an irresolvable nebula. It is, then, extremely probable that, among the many nebulae, undecomposable into stars, beyond the Milky Way, in the depths of the heavens, many are as distant as that of which we speak. Doubtless many are still more so. Now, to reach us, light-rays must have left stars situated at such a distance more than 700,000 years ago. When we reflect on the immensity of such a time, which embraces thousands of centuries, and on the extraordinary velocity of the luminous movement in the bosom of the ether, thought is utterly confounded in the contemplation of such abysses, the extent of which measures not, indeed, the dimensions of the heavens—they are beyond expression."

This quotation may give you a glimpse of what the nature of the interstellar spaces is. It refers, of course, to the most distant stars that have

been revealed to us by the telescope, and you can perceive that, the light from them having travelled at the rate of 182,600 miles in every second of time, the light which reveals them to us through the telescope is the light which left them 700,000 years ago !

If you desire to figure out the distance in miles between those stars and your eye, all you have to do is to reduce the 700,000 years to seconds and multiply the product by 182,600, the velocity of light in miles per second, and you have it. After the result has been obtained, then invent a term, if you can, to convey to me or to any other man its real significance, provided you can comprehend it yourself. If you are unable to do this, why do you pretend to be able to comprehend or define the Infinite ?

If you are competent to grasp the idea of infinity, you might perceive the absurdity of attempting to personify it, particularly in the shape of a man, either mentally or physically. Yet this is what Christianity has done in the past, what it is still doing, and what it will continue to do as long as men continue to sustain it financially. Just as soon as men cease to contribute money to support it, you will see the bottom fall out of it and will hear no more about it. But this will never come to pass while the church can maintain its hold upon the minds of the masses by controlling the education of the succeeding generations. This is how its influence is perennially renewed, and the only way to stop the process is to enlighten the parents. When we attempt this work, however, we find ourselves up against a brick wall. For, apart from their ingrained prejudice, their intellects are untrained and they lack the capacity to comprehend any but the very simplest ideas expressed in the simplest language. It is for this reason that the necessity is so urgent for the production of a literature in which the modern scientific ideas should be expounded in attractive form but in simple though accurate terms and with ample illustrations, so that those whom we are attempting to influence should comprehend the scope and bearings of modern investigations. In this way alone, as it seems to me, can any real progress be ultimately achieved.

(To be continued.)

DIDN'T SLANDER HIM.

Merchant—See here, I'm told you've been slandering my business.

Customer—I guess not. What did I say ?

Merchant—That the pepper I sold you was half peas.

Customer—Well, spell it, and see.
—From March "Bohemian."

"What parable in the Bible do you like best ?" was the question asked of a little boy, and the answer was:

"The one about the fellow wot loafed and fishes."—"The Philistine."

He who brings sunshine into the lives of others will have a full share of it himself.

SHALL SPEECH BE FREE?"

BY GEORGE ALLEN WHITE.

II.

LEADING NATIONS ARE THE FREEST.

To-day there is no more unerring indication of a nation's civilized status than the termini established for liberty. One by one the barriers fall.

America and England, which, with all their yet lingering invasions of a lighter sort, constitute from nearly every standpoint the forefront of human progress—are not these the freest as well as the greatest nations on the surface of the earth?

Then come the European States, steeped in the cult of Force. In Italy and Spain you can say a little, a very little—provided you cherish no prejudice against jail and dungeon; but thought is not and never has been free there, man is not free there, nothing is free and open-handed there. And the Genius of bounding Progress is consequently a total stranger to the historic shores of the Mediterranean.

Look at reprobate Russia, next lower in the scale. What does Russia amount to, in reality? The iron-gloved cabals calling themselves "the Government"—they know everything. The necessity for Thought came to an end with them. Nothing more and nothing new can possibly be thought in the dark land of the Bear; so it is little wonder that with censorships and Siberia they have scientifically set the metes and bounds of expression, thus saving their subjects the trouble of bootlessly probing around for themselves. Poor old fourth-rate, despised, battered and out-cast Russia! Her gaze is down the back stairs. Even the United States Post-office Department and Mr. Anthony Comstock can hardly aim at a more degrading situation. Comstock, thy name is Censorship! Censorship, thy name is Russia! Russia, thy name is Mystery, Mediævalism, and Murder!

The Index Expurgatorius of the Roman Catholic Church—that nation within nations—condemns most of the world's gifted authors, most of its transcendent writings. The adherent who reads anything genuinely informing is anti-Christ and anathema. Who, then, can be astonished at the vice and unprogressiveness displayed throughout Christendom by her 200,000,000 faithful?

And so the poor sombre story goes, until, when the aborigines are reached, all heterogeneity of thought is found to be eliminated: Russia is out-Russia'd; nobody knows enough to think differently from anyone else or is allowed the privilege to do so though able; and the entire population, with brain benumbed, crawls in torpor towards the tomb.

"Take an enslaved country—Italy, for example. There we find no education, no press, no public meetings; but censors, who, after having mutilated a literary journal for years, seeing that it still survives, suppress it altogether; archbishops who preach against all kinds of popular instruction, and declare the establishment of infant schools to be immoral; princes who affix a stamp to all books allowed to their subjects. What can be done in such a country to ameliorate the moral and intellectual condition of the people?" (Mazzini, Essay in "British and Foreign Review," October, 1843).

"Any person legally convicted of propagating, or attempting to propagate, heresy among orthodox believers, or of establishing, or attempting to establish, a new creed or sect to the injury of the Orthodox Faith, shall be liable to deprivation of all civil rights and to perpetual deportation. If the convicted sectarian reside in European Russia, he shall be transported to Transcaucasia; if he be living in any of the Caucasian or Transcaucasian governments, he shall be transported to Siberia; and if he be resident in Siberia, he shall be banished to one of the most remote settlements of that country" (Russian Code).

Sumptuary legislation has virtually disappeared from the Anglo-Saxon countries. It is now a matter of almost incredible history. Censorships are following in the wake. A long time has elapsed since we had it ground out to us from the mills of obtrusive legislation exactly how to act on the stage of life as to those things that do not directly affect our fellows. The Meddlers are dying off. Paternalism has had its day. Solon's whip has given way to Grundy's frown. The embers of Mediævalism are blackening in the dawn. Evolution—the salutary evolution of mankind—has relegated to the lumber-room of political economy interference with what we Do (so long as we do not directly injure others); and, far-poised above the march of twentieth-century civilization, the solemn knell is all but tolling of interference with what we Say (so long as we do not directly injure others). Liberty for all and in all will burst in splendor on the human race on some rare majestic day in the near by and by.

EXOTERIC AND ESOTERIC.

Scarred and bloody, the man of work, the wastrel of History, has been climbing to his own through the mists of millenniums. Ere long he will reach the hard-won goal. Ere long he will bask in the flashing light of Liberty and Equality, when, alongside the strong and the leonine, the best and the greatest, the uttermost secrets of mind will be unrolled in beauty before his eyes.

But what a trail he has come! what a path he has trod from out the primeval hazes!

In Greece, myriads of moiling slaves—dirt, water, and air, animated with fleeting life—never granted the boon of knowing or enjoying anything against a handful hovering in lust and avarice about the *sella curulis*.¹

In Rome, the slavery of unlettered ravished millions as a foil for the relentless exploiting of Cæsars grouped in the inner circle.

In the Middle Ages, vast ghetto of despair, man crucified on the cross of serfdom, feudalism, villeinage,—man in the galleys of existence, man grilled by greed, that rollicking murderers in mail might curse this life and this universe.

In recent times, inhibited from voting; denied citizenship; trades unions illegal; compelled to enter the standing army; insulted, spit upon, by Power; repressed from first to last, dishonored from last to first.

Man has been as clay in the hands of Hypocrisy and Might—no more and no less.

He has been dung for the green pastures maintained by Felons.

The Exoteric and the Esoteric. Do you know what that is?

It means one set of beliefs for the Favored Few pulling the wires behind the scenes, and another for the people who foot the bills. Every religion has exhibited it, every government, every philosophy. The ordinary person was not to find out anything,—not a thing,—not to see and learn what by divine plan was given alone to the wise to fathom. His province was to work, to obey, to build prisons for himself. The Bible, from Peter to Pius, has been denied the laity by theocratic Catholicism. It was criminal to give books to the slave. Popular education never had a legal foothold under the fiery sun above until Cornwallis went under at Yorktown.

Inch by inch Demos, the unwitting tool striking and mobbing at cue from the master, has pounded upward. Bit by bit the Iron Heel has been forced to give. The cords are snapping. Robespierre and Danton shook to their foundation the ruthless Castes of ages. Washington and Paine and passionate Patrick Henry gave to History the great Republic of the Occident. The man in the street is beginning to think. The bondman rises. He beholds the sceptre. To him branch after branch of knowledge has been opened and the arcana of earth laid bare. He will never stop until he sights the end. And sometime he will become tolerant and large-hearted—sometime when the sun is high.

"It is not true, but it is good enough for the people," is getting out of date. It will not work. In all but a remnant of moot topics every one from humblest to highest can now revel to heart's content. What the patrician intellect can stand, so can all humankind.

Some ground remains unplowed. The learned, convinced of the quality of their own purity, graciously permit themselves to know the living truth on Religion, "but it would not do for the masses." Specialists and cultured men can delve into Sex and give to the world edifying books on it, "but not for popular reading." From his lone citadel Count Tolstoy can assail Patriotism with mordant pen, but it would still be "Treason" or

"Sedition" in unhappy John Doe. In Russia Tolstoy is prohibited the rank and file.

Will this condition be permanent? Never! No more than the now outlawed meddlings of the past. The resistless trek of man toward Freedom cannot be halted by mortal wiles.

Progress has not stopped. Liberty is not yet. The sands of Time have not ceased sifting. Never, no, never! will the eons be satisfied until every man and every woman on this wondrous globe can read and know the truth from earliest Alpha to thaumaturgic Omega of human thought.

"Thus the rich classes—otherwise the conspiring classes—of the State shut out, as far as they could, all knowledge of their doings, alleging that their object was to prevent the dissemination of 'heresy and immorality,' thus proclaiming their interest in virtue while concealing their political and ecclesiastical vices" (George Jacob Holyoake, "Sixty Years of an Agitator's Life," ch. 51).

MAN WOULD STILL BE IN SAVAGERY IF FIRST CENSORSHIPS HAD NOT
BEEN DISREGARDED.

Whatever is, in belief, seems fit, natural, everlasting, to the era in which it chances to be paramount. But the Is of yesterday becomes the buried Was of to-day. If by some means new thought had not at least now and then contrived to assert itself along the surge of years, Progress would not and in the nature of the case could not have been. We should still be lingering in the twilight. Had the taboos, the censorships imposed in behalf of recognized custom, which characterized our uncivilized progenitors of yesterday, continued absolutely unbending, a structure cold and osseous, every last soul of the present era would be brutish, ignorant, hide-bound, half-naked, and without hope. All the gigantic reforms of the centuries would lie fallow forever. It was by defying the stubborn Index Expurgatorius of the pristine ages that intrepid heretics prepared the world for civilization.

The cocksureness of every generation in the authenticity of its inherited lares and penates is laughable or provoking, as it strikes the individual observer. Here, let us say, is some unhallowed institution, widespread and formidable, gripping like a foul octopus the societies of three hundred years ago. It is hoary with age. To stare it fearlessly in the face constitutes lese majesty. State and church render homage to it. The "best people"—those who dress well and court Mumbo Jumbo and sit at the sumptuous head of affairs—are unanimous for its perpetuation. They are always for the Has Been and the Is. Open questioning of its utility is forbidden by an iron censorship. It is "wrong" to discuss the monstrosity—"wrong" to permit discussion of it. Everything is "wrong" but the vile thing itself.

Yet in a hundred years it is out there with the rubbish. A short while and it has gone to keep company with the multitude of lapsed frailties once joying in the pomp and purple, but now consigned to oblivion.

A Censorship would not be right now—it would be scouted. Was it right then? The adversaries of the institution would be right now. Were they wrong then? The Censor said they were.

Take the Renaissance. What was it unless a healthy, fervid movement which liberated thought from the thralldom of Infallibility and conforming inertia, and introduced the spirit of honest inquiry throughout Christendom? When men at last dared to think, and, aided by a printing-press, began to spread thought broadcast over the long-parched earth, it meant the cracking of the old order decreed at the Sign of the Bayonet and the ushering in of a freer, saner life that was actually worth while.

“In this manner all the great movements of thought in ancient and modern times have been nearly connected in time with government by discussion. Athens, Rome, the Italian republics of the Middle Ages, the communes and states-general of feudal Europe, have all had a special and peculiar quickening influence, which they owed to their freedom, and which States without that freedom have never communicated.” (Bagehot.)

“Until doubt began progress was impossible, for the advance of civilization solely depends upon the acquisitions made by the human intellect and on the extent to which those acquisitions are diffused. But men who are perfectly satisfied with their own knowledge will never attempt to increase it. Men who are perfectly convinced of the accuracy of their opinions will never take the pains of examining the basis on which they are built. They look always with wonder, and often with horror, on views contrary to those which they inherited from their fathers; and while they are in this state of mind, it is impossible that they should receive any new truth which interferes with their foregone conclusions” (Buckle).

“The decline of authority, whether papal, philosophic, kingly, or tutorial, is essentially one phenomenon: in each of its aspects a leaning toward free action is seen alike in the working out of the change itself, and in the new forms of theory and practice to which the change has given birth” (Spencer, “Education,” ch. 2).

“Learning consisted not in the acquisition of knowledge, but in the blind and meaningless repetition of prescribed maxims, in forms of rhetoric, in catechetical ceremonies, in anything except that which would enlighten the mind and impart true wisdom. It was, in short, a systematic course of leading men as far as possible away from the truth and leaving them lost and bewildered in a labyrinth of religious dogmas. The teachings of the Church were beyond controversy, its decisions were final; and not only in religion, but in legislation and in science, the prevailing principle was a blind, unhesitating credulity” (Bancroft).

TABOOED THINGS OF PAST MOSTLY GOOD AND RIGHT.

The dire and fearful mistakes of which the governmental censorships of

history have been guilty stare forth at us at every turn, yet only by these same stages is the chastening lesson brought home to the living. The anarchical punitive censorships, too, arrogated by the lesser centres of society when precise legal terminologies for smothering thought were lacking, have covered the face of nature with iniquity and outrage and murder, have struck down the true and the right at the beck of falsehood and horrific criminality, have pilloried some of the most magnificent men that ever breathed the atmosphere of heaven.

Immortal Socrates, superb even at the hemlock, went down to death. This intellectual beacon-light, this peerless mind charged by prattling lechers with "corruption," was slain for saying what the broader tolerance of to-day knows to have been true, but which was then stoutly proclaimed from the housetops to be wrong.

Anaxagoras, condemned to die, was granted a meed of clemency and eventually only banished for life. What had he done? Nothing. Why all this harassment? Because he thought—really thought—and said what he really thought. Because he had effected a league with unconquerable Reason, while his adversaries, wanting in Reason and knowing it, were driven to Force in very self-defence.

Jesus Christ, as transmitted in legend, is supposed to have met crucifixion, and that simply for what he said. Certainly he harmed no one by word or by deed. Does the advocate of modern crusades against free speech believe his legal taking away to have been justified? Yet the moral people and the "best people" of that day were unquestionably a unit in denying this man, demagogue as he was accounted, the poor privilege of speaking.

Bruno, the unpent thinker, was burned alive, Copernicus and Galileo disciplined, and hundreds of smaller figures in the gallery of fame, scattered through the melancholy annals of slowly advancing Europe, harried and hounded just because they told the new and simple truth—truth which jeopardized the coveted influence and public esteem enjoyed by autocratic knavery, sleek with fattening sinecures. "Right forever on the scaffold, Wrong forever on the throne."

(To be continued.)

Not the New Woman's Fault this time.

"What brought you here, my poor fellow?" asked the Chicago settlement-worker. "I married a new woman, sir," the prisoner groaned. "Aha! and she was so domineering and extravagant that it drove you to desperate courses, eh?" "No; the old woman turned up."—*Philadelphia Ledger*

MAKING RELIGION YELLOW.

NEW YORK "EVENING POST."

Reports of the address of the Rev. "Billy" Sunday to the Presbyterian ministers of Pittsburgh, this week, bear out the study of that popular and successful evangelist which appeared recently in the *American Magazine*. They have the same easy command of the slang and vociferousness of the "bleachers" from which Mr. Sunday derived glory or shame in the days when he was a professional baseball player; the same sure sense of what will read well in sensational newspapers. He assured his clerical hearers that they were mostly "fudge-eating mollicoddles." Few clergymen, he asserted, are nowadays anything but "stiffs and salary quacks." As for professors in theological seminaries, the thing to do with them is to "stand them on their heads in mud-puddles."

Let no incredulous reader think that Mr. Sunday is merely an isolated faker. He is a recognized power in the religious life of the West. The renown of his revivalist campaigns in Western cities was what led the Pittsburgh clergy to invite him to address them; and it was doubtless their awe in the presence of one who had, as he would say, "delivered the goods" in a hundred churches, which led them to sit silent under his insults. The Rev. Mr. Sunday has swept everything before him in town after town of Illinois, Minnesota and other States. He has gathered all the Protestant denominations in a given place into his work, had them build him a "tabernacle," and in it he has held meetings three times a day for weeks at a time, kindling enthusiasm and winning converts by the hundred. Yet throughout his preaching, and, indeed, his praying, he uses every vulgarity and irreverence of language, addressing his hearers, and the Almighty, in the idiom of the saloon, the gutter, and the yellow newspaper. One Western audience he recently carried by storm with the assertion that he was going to stay in that city and preach "till hell freezes over, and then I'm going to get a pair of skates and keep on soaking it into Satan."

All this is surprising enough, but the really amazing thing remains to be told. This garrulous blackguard of the pulpit, who is all adrip with street-slang, who claps the dread Jehovah on the back, and smears the most sacred things with his coarse blotch of vulgarity—this man is admired and endorsed by religious leaders. Clergymen vie with denominational journals in lauding his wonderful works. Some of them feel compelled to disclaim approval of all his "methods," but they confess themselves stricken dumb by his extraordinary results. He makes religion the sensation of the hour. His sacrilegious quips are echoed in the yellow newspapers, for whom he makes the best pious "copy." He gives to the gospel an immense publicity of a kind it never enjoyed before. How, then, can those interested in the spread of Christianity fail to rejoice at the marvel of thousands of people who will not go to church, thronging to hear Mr. Sunday tell them about the religion of Christ in the language and with the reverence of a newsboy or a longshoreman? There have been many tearful ejaculations, in connection with the Rev. "Billy" about God having chosen the foolish things of this world to confound the wise.

This defence of yellow religion sounds very like the common defence of yellow journalism. "Oh, well," people say, "we admit that it is vulgar and

demoralizing, but just see how it circulates!" So the Rev. Mr. Sunday grates upon fastidious Christians, but only consider how he catches the crowd! In neither case is a thought given to the necessary tendency of what is essentially indecent and blasphemous, disguise it by what name we will. It is the old fallacy of noise and numbers. Your yellow newspaper man fills the land with his strident voice; your yellow novelist sells by the hundred thousand; your yellow professor in the university has his class-room thronged, and his bizarre opinions telegraphed over the country, while his sober colleagues are deserted; your yellow politician splits the ears of the groundlings and is the greatest "headliner" of the day; therefore, why should not the yellow revivalist win money and glory and the applause of the devout? Success is the one touchstone for religion, too; and the only success worth having is shouting thousands. That old notion about the Lord being in the still small voice is absurdly obsolete. How are you going to fill a church, we should like to know, without a brass band and a vaudeville performer? This is an intensely practical age, and it is not going to be too nice in criticizing a man who can show "results."

It is not really strange that religion should turn sensational. What we cultivate or run after in every other walk of life, we cannot keep out of our churches. After making culture "hustle," the next thing is to make religion "hum." The Rev. "Billy" Sunday is only a kind of prophet in the yellow wilderness. He has merely learnt the lesson of sensationalism and is applying it to the saving of souls. That he tears up, in the process, all real religion by the roots, does not matter. He has the gaping crowd; therefore, the Lord must be with him.

SENSATION THE MOTIVE OF ALL ACTION.

BY PROF. WARD IN "DYNAMIC SOCIOLOGY."

II.

ALL reform which it is hoped to bring about by argument, persuasion, or any of the means available to the philosopher, must hold forth moral rather than intellectual inducements. To succeed, it must follow in the path of all previous efforts of the kind, of the religious systems and the moral schemes of Meun, Zoroaster, Confucius, Jesus, and Mohammed. But like these great and successful systems it must be in accord with the state of society upon which it is expected to exert an influence. Any of those systems, if attempted to be put into effect in Europe or America to-day, would fail at its inception. Every such scheme must bear upon it the stamp of reasonableness proportioned to the reasoning capacities of the people. Thus far does intellect come in as an element of reform. Until credence can be secured, the necessary degree of sentiment cannot be aroused. But the same was necessary for the systems enumerated. The condition of society is at all times so bad, the degree of suffering everywhere witnessed is so great, and the amount of sympathy thereby excited

and constantly experienced in society is so intense, that there has never been an age when there did not exist a deep-seated demand for some improvement of the existing state of things. The great moral systems of the remote past which have sought to accomplish this, owing no doubt to their failure to do so, were gradually transformed in more modern times into religious systems which made no promises for this life which they perceived could not be fulfilled, but only held out the highest hopes for another life, by which the failure of fulfilment could never be proved. Both classes of systems succeeded because they were adapted each to the degree of credulity of the people to whom they were addressed. As the failure of the first began to be felt, the second were brought forward. Now that in our age the fulfilment of the promise held out by the latter is coming more and more in question, there has been a rapid and increasing amount of dissatisfaction, until the present prevailing systems now fail to respond to the still undiminished demand for better things.

The great moral and religious systems referred to present us with a somewhat remarkable paradox. They have been grand successes in so far as the amelioration of the condition of society is concerned. While it is impossible to discern what would have existed in the world if they had not, it is possible, on the other hand, to trace to their direct influence an enormous amount of unquestionable evil, and that mixed with but a small quantity of demonstrable good (Pres. A. D. White, "Warfare of Science").

When I speak of the influence of these systems in controlling the destiny of mankind, I wish to disconnect this idea wholly from that of the true progress which I admit has taken place in society. And when I assert that all the control that can ever be exerted on mankind must, in the future as in the past, emanate from the side of feeling and not of intellect, and promise a mitigation of the hardships of existence, at the same time I unqualifiedly maintain that all the true progress which has in fact taken place in the world has come from the side of intellect and not from feeling. And herein lies the paradox. This finds its explanation in the fact that all the real progress that has been made in the world has been the result of accident, or, at least, of the operation of the uncontrolled and unknown laws of nature. There has been progress in civilization just as there has been progress in organic life, because the highest and best has been selected and preserved, and the lowest and poorest has perished. It is simply that man, as a progressive animal before the human period, and before the historic period, did not cease to be a progressive animal after reaching these periods. His progress has been the progress of nature, a secular and cosmical movement, not the progress of art, the result of foresight and intelligent direction. In short, man has not yet ceased to be an animal, and is still under the control of external nature and not under the control

of his own mind. It is natural selection that has created intellect; it is natural selection that has developed it to its present condition, and it is intellect as a product of natural selection that has guided man up to his present condition. The principle of artificial selection which he has been taught by nature, and has applied to other creatures, more as an art than as a science, to his immense advantage, he has not yet thought of applying to himself. Not until he does this can he claim any true distinction from the other animals.

GERALD MASSEY.

— 10:—
 BY G. W. FOOTE, IN LONDON "FREETHINKER."
 — 10:—

GERALD MASSEY, poet and ethnologist, who died on Monday, October 28, was referred to in the usual way by the newspapers. Everything was said about him except what really signifies. The fact that he had spent nearly a half of his long life of eighty years in laboriously demonstrating the mythical nature of Christianity was carefully concealed. I did not perceive an allusion to it in Mr. A. E. Fletcher's long article in the *Daily Chronicle*. Naturally there was no reference anywhere to the awful fact that Massey had lectured widely on such subjects as "The Historical Jesus and the Mythical Christ" and "Why Don't God Kill the Devil?" Even to mention such subjects would be a deadly sin in "respectable" newspapers. They all recorded the fact that he was a believer in a future life. That was a point, of course, which placed his genius in contact with their mediocrity. Besides, it is so "proper" to believe in a future life. Some intellectual people believe in it—and all the fools; and the fools, of course find this association very comforting. The one thing that secures Mrs. Besant's "respectability," now that she has broken away from the "crass materialism" of her best days, is the fact that she preaches a life beyond the grave. That is the great thing. Every little nincompoop (and oh, the multitude of them!) likes to believe that his wonderful individuality will be preserved for ever and ever. The rest doesn't matter. The details don't count. Heaven or no heaven, hell or no hell, purgatory or no purgatory, continuous life or intermittent life, conscious life or unconscious life—all that is of no importance as long as you only say "I believe in the world to come." Any world will do.

Gerald Massey was a poet and a true one, but I do not think he was at all a great poet. I say this in spite of the generous and enthusiastic eulogy of Landor, whose noble nature led him to give royal praise to some second-rate contemporaries as well as to the loftiest. I believe that the

instinct of Massey's maturity, which led him to turn away from verse-writing and devote himself to a scholarly and philosophic exposure of the greatest religious fraud of all the ages, was a perfectly sound one. Other people discuss a man's capacity and character; the man himself inevitably obeys the law of his own nature.

I assert, then, that the one great significant fact about Gerald Massey is that he was a pronounced, an ardent and a zealous Freethinker. Twenty-five years ago, when I was enjoying the sweets of Christian charity in Holloway Goal, for the crime (which will some day be reckoned my virtue) of "bringing the Holy Scripture and the Christian Religion into disbelief and contempt," I should have received a visit from Massey, who was then on a visit to England from America, but he was churlishly refused a visiting order from the Home Office. He sent me, however, his two magnificent volumes on "The Natural Genesis," which I still have and prize; and to the interim editor of the *Freethinker* (Dr. Aveling) he sent a note in which he said of me—"I fight the same battle as himself, although with a somewhat different weapon."

Massey fought *the same battle* as I. That is the important point. Why quarrel about the weapon? He didn't. He recognized a fellow soldier in the same holy war. Whether you fire a six-hundred-pound shot from a big gun, or work a maxim, or wield a long-range rifle, or charge home with the glint of cold steel and the thrust of the deadly bayonet, you are doing your part to disable and defeat the enemy. Your position in the Army of Human Liberation shall be as it may be. That is a mere social accident. Whatever your part is, play it well; stand to your post, keep your eye on the foe, strike home at the right moment; and whether you are the general with the brooding brow, or the common soldier with strong arms and stout heart, you shall have your share of the victory.

I have not yet seen Massey's last two volumes, completing his long comment on the text "Out of Egypt have I called my son." Sometimes a text is false in one sense, and true in another. The Jews never were in Egypt, but Christ was. The holy mother and child—the one a virgin, the other a god—were worshiped in Egypt millenniums before the Christian era. The mythical Christ came out of Egypt. It was there that all the dogmas of early Christianity, and all its myths and legends were manufactured; for, until the Mohammedan wave of conquest swept Christianity out of North Africa, it was not Rome, nor even Constantinople, that was the most important Christian centre, but Alexandria, where East and West met, where Greek science and philosophy and Oriental superstition and mysticism faced each other for a death-grapple, where Hypatia was murdered and the great Museum destroyed, where Christianity was at last established on the ruins of "the grandeur that was Greece," leaving for

another famous city, farther west in the Mediterranean, its establishment on the ruins " of the glory that was Rome."

Among the quotations on the back of the title-page of " The Natural Genesis," published in 1883, Massey included this one from the Atheist who was called " The Devil's Chaplain " and was twice imprisoned for " blasphemy "—for one year in 1828, and for two years in 1831 :

" Bind it about thy neck, and write it upon the tablet of thy heart, ' Everything of Christianity is of Egyptian origin.' "—REV. ROBT. TAYLOR, Oakham Gaol, 1829.

Here is another striking and pregnant passage from the close of Massey's " Explanatory " Preface :

" The writer has not only shown that the current theology *is*, but also *how* it has been, falsely founded on a misinterpretation of mythology by unconsciously inheriting the leavings of primitive or archaic man and ignorantly mistaking these for divine revelations. The work culminates in tracing the transformation of astronomical mythology into the system of Equinoctial Christology called Christianity, and demonstrating the non-historic nature of the canonical gospels by means of the original mythos in which the Messianic mystery, the Virgin motherhood, the incarnation and birth, the miraculous life and character, the crucifixion and resurrection, of the Savior Son who was the Word of all Ages, were altogether allegorical."

This was a clean sweep of the New Testament history. It was putting Christianity into a sweating-bath of Egyptian mythology, in which it was utterly dissolved. No wonder the newspaper obituaries of Gerald Massey are silent in this direction.

As soon as I can find time I will read and deal with the last instalment of Gerald Massey's real life-work. Meanwhile, I cannot help noting the fact that he labored at these two big volumes with all his remaining strength, seeing them through the press by a great effort (in more ways than one), and dying only a few weeks after he had placed them securely before the world.

How stern and grand is such a life-work in comparison with the easy task of those who take a few points of Freethought criticism that have obviously triumphed, and put them forward with the air of discoverers as the New Theology—without the loss of a single penny, and with a great gain in notoriety and applause. Gerald Massey was not a camp-follower, he was a pioneer. He looked for other rewards than those which the mob of the hour can bestow. I have been struck once more at the noble pathos of his " Dedicatory " verses to the great work he sent me in Holloway Gaol. They moved me to tears then ; I can scarcely withhold them now. The poet-scholar feels his isolation while accomplishing his self-imposed

task. He compares himself to a diver whose friends watch anxiously for his return :

" Year after year went by,
And watchers wondered when
The diver to their welcoming cry
Of joy, would rise again
" And still rolled on Time's wave,
That whitened as it passed :
The ground is getting toward the grave
That I have reached at last.
" Child after child would say--
*' Ah, when his work is done
Father will come with us and play--*
'Tis done. And playtime's gone.
" A willing slave for years,
I strove to set men free ;
Mine were the labors, hopes, and fears.
Be theirs the victory.'

I call that a singularly noble utterance. Such is the spirit in which great men fight for their convictions. They look beyond the tumults and shoutings of the day. They are touched by what the Master called " the prophetic soul of the wide world dreaming on things to come." They strive, not for themselves, but for humanity. And they have their reward. They were true to themselves, and they contributed to the triumph of truth and progress. Nothing that happens can rob them of that consciousness, and it lifts them up above all sufferings and miseries. And therefore I, for one, feel a soft smile stealing over the gravity of my face as I raise my own sword—battered, but I hope never dishonored—and salute the older soldier who now rests from his long fight. Here indeed is peace with honor. Here indeed lies one of those whose works live after them. The good he did shall not be interred with his bones ; it shall be as seed sown, it shall fructify, and bear a rich harvest for future generations.

Artistic Language.

At a golf club in Scotland, the minister was reproved by an elder of his kirk for the ultra-Scriptural terms in which he referred to his hard luck—or bad play. He excused himself in this fashion : " Weel, David, I was nae sae mich swearing as merely embellishing my feelings."

Prof. Thomson stated that a pinch of radium would give out sufficient force to propel a ship across the Atlantic. But it would require two thousand years for the voyage. And in the meantime the radium would be decomposed into lead, helium, and several unnamed elements.

EVOLUTION IN A METHODIST PULPIT.

—:0:—
FROM "POWER AND POISE."
—:0:—

SOME weeks ago, Rev. Worth M. Tippy, pastor of the Epworth Memorial Church, Cleveland, said from the pulpit in his Sunday morning sermon, in substance, as follows :

There are two views of life. One is a view that has been the historical conception from time immemorial. It has come to be almost a part of the lives of a great many of us. It is the story of the Creation as given in the book of Genesis. The other view embodies the theory of evolution.

Those who hold the former view, believe that Adam and Eve were the first man and woman upon the earth, that they were created sinless and perfect, and that they fell through disobedience to the commands of God.

Those who hold the other view believe that men and women, as we now see them, have come up from a much lower form of life ; that the forefathers of us all, away back in the ages, were savages ; and that still farther back in the history of the race, our progenitors were even lower than savages in the scale of animal development and progress ; that the race has slowly evolved generation after generation.

We now know to a certainty that the story of the Creation as found in the book of Genesis is poetry. It is figurative, symbolical. It is a beautiful allegory.

We know that a day, as the word is used in this story, signifies countless ages. We know that the earth was slowly transformed from one state or condition to another ; that millions of years were required to bring the earth to the state in which we now find it.

Science has established the law of evolution to an absolute certainty. We now know, positively, that the human family has been slowly evolving for countless ages. We know that we are still evolving, that we are still progressing, that we are still developing into higher and better men and women.

What the possibilities of human attainment are nobody knows ; but we do know, to an absolute certainty, that all we are now, is what we have developed to from a much lower order of beings, and we are sure that we can develop a great deal higher than we now are.

What a helpful, encouraging, comforting thought ! All that the race is, it has made itself ; and the possibilities of a further development seem unlimited.

But with this thought comes another. It is the thought of the tremendous responsibility that rests upon those who have made the most progress in the process of evolution—the responsibility of helping those who have

been less favored, the responsibility of pointing out a better way to those who are leading immoral and criminal lives.

For, after all, the difference between us is largely a difference of understanding, a difference of mental development, a difference in the positions we occupy in the scale of evolution.

A criminal would not be a criminal if he could fully realize what we know to be true. He would not court disasters that are sure to overtake him, if he could see a better way.

Let us, then, do all in our power to uplift these unfortunate ones of all descriptions. Let us endeavor to show them a better and happier way of living. Let us endeavor to hasten their evolution.

By way of explanation I will add, that the Epworth Memorial M. E. Church, of which Mr. Tippy is pastor, is one of Cleveland's largest, most popular and progressive churches. There are more than one thousand members, the main audience room will seat about one thousand people, and it is usually well filled. Mr. Tippy talks to a large congregation of bright, intellectual and progressive people, not empty benches.

The Epworth church is a leader in *practical* Christianity—in all benevolent, charitable and really helpful work in the interests of the poor and needy, the unfortunate and discouraged, the undeveloped and vicious. This branch of the church work is thoroughly organized, and those who have it in charge are earnestly and industriously working in a practical, common sense manner, that is actually accomplishing something worth while.

Compare, if you will, the views of Mr. Tippy relative to evolution with the doctrine of infant damnation, and the doctrine that some of us are born to be saved, while others are born to be damned, and that they will be damned anyway, no matter what they may do towards living the very best lives they possibly can—compare these two, if you will, and then ask yourself if the world is not progressing, if the law of evolution is not operating in the churches themselves?

Can you see any reason why the Epworth Memorial Church should become what it is in the twelve or fifteen years since it was first organized by a few earnest and devoted men and women, who, at first, held their services in a small rented hall?

Can you see any reason why this fine church edifice, seating more than a thousand people, should be well filled Sunday after Sunday, when the pastors of many of the most wealthy, and formerly the most fashionable churches, are talking to empty pews? Does it seem as though the doctrine of "The Survival of the Fittest" might apply even here?

SECULAR THOUGHT.

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TAX EXEMPTIONS IN TORONTO.

WHEN such people as the Mayor of Toronto and members of the Board of Control and the City Council begin grumbling about the immense amount of property within the city limits which is exempt from taxation, we may be quite sure of two things: first, that the matter is a very important one; and second, that public sentiment is beginning to turn in favor of a rational settlement of it. It may be conceived that the men to whom we have referred may be chiefly hankering after the handling of more money, which may possibly mean for them and their friends more "graft;" but they would not risk the loss of their positions by expressing such opinions unless they thought the public would back them up.

A good many arguments are put forward to justify this system of tax exemptions, but in our opinion they are far more than offset by the considerations that the exemptions serve the sinister purpose of hiding many gross abuses from the public eye, that they tend to encourage hypocrisy and false returns of property valuation, and prevent the taxpayers from knowing what their expenditure really stands for.

Many large areas of vacant land are held for years in the name of some church, so as to escape taxation until the price is sufficiently high to justify a sale; and much real estate is exempt from taxation on the ground that the businesses there carried on are for the public benefit, whereas they are private speculations, such as boarding schools, simply using the name of a sect or a church to secure business, or so-called "charitable institutions," often rather a means of securing salaries for a few officials than serving any good public purpose.

Tax exemption is generally regarded as the remittance of a

sort of fine which does not affect the public purse. There is, unfortunately, a wide-spread sentiment—often expressed—that a man who evades the payment of his fair share of taxation is doing a good piece of business. This seems to be the idea of the churches especially; but if such conduct be regarded in its true light—as, in short, a means of robbing the rest of the community by a small section for its own benefit—the feeling might be very different.

This tax exemption system is forced upon Toronto, as well as upon other cities, by Acts of the Legislature, under which, upon payment of a nominal fee, an institution can secure a charter as a charity or a “seminary of learning,” and thus at once become entitled to exemption from taxation, though as a public institution it has no more significance than a boot and shoe store or a grocery on the same street. There is a case right in front of the Legislative buildings in Toronto, where a Conservatory of Music—a purely private business—is carrying on a large boarding-house for the convenience of its pupils under one of these charters, and the general public has to subsidize it to the extent of some hundreds of dollars per annum. The latest case we have heard of in this line is that of an “incorporated” fencing and boxing school which applied for exemption, the Board of Control pitifully admitting that it had no power to refuse the application.

THE CHURCHES THE WORST OFFENDERS.

As might be expected in a city which is the headquarters of all the leading Protestant sects in Canada, the churches are the worst grafters in this tax-exemption line. Out of a total of nearly \$30,000,000 of assessed value of exempt properties—vastly below their real value, of course—the churches are answerable for over four-and-a-half millions, the Anglicans heading the list, which is as follows:

SECT.	NO. OF CHURCHES.	ASSESSED VALUE.
Church of England.....	36.....	\$1,100,568
Methodist.....	32.....	1,050,964
Presbyterian.....	28.....	955,808
Roman Catholic.....	14.....	602,938
Baptist.....	17.....	362,836
Congregational.....	7.....	219,982
Other sects.....	45.....	354,860
Total.....	179.....	\$4,657,956

This means that at 18½ mills per dollar, the current rate of taxation, the churches of Toronto are subsidized by the tax-payers to the extent of \$86,172 per annum, or an average cash payment to each church of \$481 ! Do the tax-payers really understand that their hard-earned money is disposed of in this reckless and shamelessly unjust manner ?

About three years ago the Jarvis Street Baptist Church, which for some years had set an example of honesty to the other churches by paying its share of taxes, ceased this plan of interpreting the Scriptural injunction to "Render unto Cæsar the things that are Cæsar's," basing its action upon the fact that the City Council had granted to the Anglican Church a valuable site for a new church on the Island. No one can wonder at this action of the Baptists, for, besides being subsidized by remission of city taxes to the extent of over \$20,000, the Anglican Church has received some hundreds of thousands of dollars from the Clergy Reserves, the rectors of all the old parishes receiving from this source additions to their salaries of over \$1,000 each. The Church of England in Canada, like its mother church in Britain, is nothing but one huge parasitic growth, and to help it by remitting its share of taxation is not so much like greasing a fat sow as like banqueting a highway robber.

OTHER PARASITIC OUTGROWTHS.

Among the other tax-exemptions, perhaps those on the properties of the Ontario and Dominion Governments are the least objectionable, and yet it is clear that with them, as with some others, it would greatly facilitate a fair adjustment of property values in other cases if all real estate was assessed and taxed on the same basis, and if, instead of remitting the taxes in a loose way, definite sums were agreed upon and paid for whatever services were rendered on either side. In some cases injustice is done to some localities by the refusal or neglect of the Provincial or Dominion Government to perform its duty as an owner of real estate.

When it is remembered that these Government properties have a total assessed value of \$5,234,000, and that they occupy large areas in the central parts of the city, interfering greatly with urban intercommunication, their importance to the city will be understood.

Next to the churches, however, the Universities and their affiliated institutions are the worst bloodsuckers among those that are fast making Toronto one of the dearest cities in which to live. In addition to the large amount of real estate and the heavy subsidies given in cash by the Provincial Government, exemption from taxation subsidized these institutions to the extent of over \$44,000 per annum. And to what end? Do the citizens of Toronto, whose money is squandered in such a reckless fashion, understand that this money is given in aid of schools and teachers who are almost entirely identified with the churches? Fancy a University the faculty and students of which almost to a man—and woman—could go into rapturous enthusiasm over the platitudes and crudities, the solecisms and bigotry, of a William Jennings Bryan! Why, if the University could afford to pay his salary, Billy Sunday or Revivalist Torrey would seem best suited to the mental status of the Toronto University people, backed by the *clite* of our provincial society, and yet Toronto citizens subsidize this University by a cash allowance of \$44,000 a year, as if they were not, like an Old Man of the Sea, already overburdened.

The Public and Separate Schools are assessed for a total of \$1,554,000, making their tax exemption amount to \$28,749. In this case, of course, there would be simply a small matter of bookkeeping apart from the effect upon the equitable assessment of other properties. But just look at the difference in the justice of these last two exemptions.

In the case of the Public Schools, only a simple scheme of education is attempted or is possible. Perhaps, indeed, it is too elaborate to be as useful as it might be; but, as far as it goes, it is considered to comprise the essential groundwork of mental culture for the masses. But it is rightfully regarded as a necessary factor in the national life and progress, though we hope to see it wonderfully improved ere long. And towards this great work the tax exemption subsidy amounts to about 65 cents per head of the scholars.

The Universities and Colleges, however, are strictly class institutions, supported largely by donations from the wealthy supporters of the churches, but mainly established and maintained by large grants of public lands and grants of public money. In this latter view they are on the same plane as the Public Schools, and if they were thrown open to successful pupils of the latter not much could be urged against them as

class institutions ; but the fees required are prohibitory for the masses, although they represent but a fraction of the total cost of the so-called education imparted. From these facts it can be seen that the Universities and Colleges are charity schools mainly supported by the churches for the conversion of short-brained youths into the professional parasites called preachers whose duty it is to try and stop the progress of intellectual development. And to support this pauperizing system, the citizens of Toronto are compelled by tax exemption to contribute a sum equal to over \$15 per head of the college students!

Toronto has often been called a city of churches, and few cities, we imagine, can make as good a claim to such a title. It has a church building for every 1,500 individuals in the city, and it is easy to understand why the McCaul Methodists found it impossible to carry their mortgage debt, and were glad to sell their church at one-half its cost to the Jews for a synagogue. One can understand, too, why the Revivalist is a necessary aid to the preacher in reviving the religious fervor of the laity. Salvation may be nominally "free and without price," but that is only the pulpit faker's gag. Like every other thing in the world, if you want it you must pay for it. And the fact that so many Billy Sundays and Torreys are on the job proves that the mass of people are beginning to look for solid value for their good money, and justifies the confidence of the Mayor and City Council of Toronto in questioning the justice of the system we have referred to. Religious superstition may still have an immense hold upon the people, but the day is rapidly approaching when the schoolmaster's facts must overpower the preacher's fictions.

MORE RELIGIOUS LUNACY.

Where shall we draw the line between pious sanity and insanity? The enthusiastic Methodist or the shouting Salvationist who ecstatically descants upon the blessedness of belief in "Christ and him crucified," and anathematizes all doubters, is generally a sharp—often a too sharp—man of business when he opens shop on Monday morning, though his religious performances would stamp him as a paranoiac. When the Doukhobors came to Canada, it was thought by many that, though they had very strong religious opinions, they would get over that failing in course of time ; but years have gone by, and

their strange religious hallucinations seem only to grow stronger. Though Verenigin, their leader, is said to have lost some of his hold upon them, they still are afflicted with the idea that their chief duty is to strip stark naked and march in a body to "seek Jesus." They believe that the Biblical injunction is a direct and imperative duty, not a mere ecclesiastical by-law that is complied with when you join a church and pay your dues to it. Even when they are being sent home in railway cars they delight in exhibiting themselves naked at the windows, to the disgust of the people of the town through which they pass. The Methodists are religiously insane sometimes—the Doukhobors are religious all the time.

The last item of this sort to hand comes from Easton, Pa., April 29, telling of the murder of a little girl by a fanatical sect at Nazareth, near Easton, the previous Sunday. The child's parents are named Smith, and its uncle, Robert Bachman, is charged with the murder. The father is in jail also, and shouts and prays, and asserts that Bachman was directed by the Holy Spirit to sacrifice the child, who was possessed by the devil. Bachman also says he was directed by "heaven" to kill the girl, and asserts that he is to be crucified and "save" the world. Mrs. Smith has been released, and says she only joined the sect to keep peace with her husband, who was kind to her when he was not "religious," but was furious when she refused to join the new religion. Well may we ask the question: Does religion produce lunacy, or does lunacy produce religion?

TOLSTOY ON DEATH AND ETERNAL LIFE.

An interesting despatch comes from Paris regarding Tolstoy's utterances in contemplating his approaching death. It is dated April 22:

"I know with certainty that in dying I shall be happy, and that I shall enter a world more real.' Count Tolstoy thus sums up his anticipation of death in reply to a friend who congratulated him upon his approaching 80th birthday. All earthly life, he says, is a dream and death the true awakening. He awaits that awakening with happiness.

"Elaborating on this idea, he says: 'Our earthly life is one of dreams of another and more real life, and that other life is a dream of yet another, and that other life is a dream of yet another, and so on *ad infinitum* even to the last life, the life of God.' Of death at different ages and under different cir-

mistakes, he says: "Death in youth is as when a man is awakened before he has slept full measure. Death in old age is as when a man awakes of his own accord from a good sleep. Suicide is a nightmare, which a man banishes by remembering that he is asleep. He makes an effort and wakes."

It would not be profitable to attempt to criticize the words of a dreamer like Tolstoy, uttered at a time of mental and physical weakness, though they may have a certain value as indicating the basis of his philosophy. Infants and drunkards are reported to have the faculty of telling the truth, though experience proves that lying and deception are easily acquired by children and common gifts of drunken men, and men in robust health have no monopoly of the power of uttering foolish philosophy or dreaming impossible dreams. Tolstoy may have uttered the rubbish that is attributed to him. Worse stuff can be found in many current periodicals.

CHRISTIAN UNION.

While some of the Protestant "hot air artists" are trying to boom "the organic union of Christendom," including the Roman Catholic Church in their schemes, actual events constantly prove the futility of any attempt in this direction. At North Bay, Ont., a good sample was exhibited on June 28, the day of the fête of St. Jean Baptiste. There is a \$50,000 Catholic church at North Bay, with a membership of nearly two thousand, about one-fourth being French Canadians; and these latter complain that all they get out of the church exercises is one French sermon each Sunday and one French mass per year. All the church wants of them, they say, is their money. On the fête of St. Jean the French choir asked to be allowed to sing a mass in French to the greater glory of St. Jean, but Choirmaster Hughes told them it could not be allowed, as it would upset arrangements already made. Upon this, the French part of the congregation left and held an indignation meeting, and it is said that a new church may result. Thus advances the cause of Christian union.

As to St. John himself, as we have no personal acquaintance with the gentleman, and do not believe, if he ever existed, that he would recognize his praises if sung in French any more than in Chinese, we cannot conceive what difference it can make whether he is deaginizized in the vulgar tongue of Brittany or in that of ancient Rome. We suspect it will be "all Greek"

to him, in any case. But it is evidently a matter of supreme importance to French-Canadian Catholics that they should be allowed to yell their laudation of Herod's headless victim in their native lingo. This they can understand, if St. John cannot. And this idea possibly explains a vast amount of the enthusiasm that marks many religious services—termed “heartly” and “inspiring” by the pastor. The people like to hear themselves shout, even if they can't get farther than “Glory!” “Hallelujah!” etc.

WOMEN'S POLITICAL ENFRANCHISEMENT.

As an index to the small amount of interest taken by Canadian women in the cause of their political freedom, we may note that at the recent vote in Toronto on the by-laws authorizing the issue of debentures to the amount of about \$3,000,000 for the construction of a trunk sewer and a filtration plant, only about ten per cent. of the women entitled as property-owners to vote on such by-laws actually recorded their votes. The total number of votes that might have been cast was 33,000, but only 5,000 votes were recorded.

THE WOMEN'S CONGRESS AT MILAN.

The following item from the *Journal de Charleroi*, of Brussels, Belgium, which publishes a special weekly bulletin by M. Eugène Hins under the heading of “International Free-thought,” will show that the women of Italy are a long way ahead of those of Britain and America :

“Après le Congrès féministe de Rome, celui de Milan vient de se déclarer à son tour pour L'ENSEIGNEMENT LAIQUE ET NEUTRE.

“Ce Congrès s'est occupé de tout ce qui concerne la femme en la société actuelle : de l'éducation morale et physique, de l'instruction, des écoles primaires et secondaires, de l'égalité des droits des deux sexes, etc.

“Le principe de la neutralité scolaire a été le plus éloquemment défendu par la signora Fasolo, qui a présenté des propositions franchement anticléricales. Il faut que la finalité éthique, dit-elle, l'emporte sur la finalité scholastique, et que l'on enseigne la morale civile, qui constitue une bonne règle de vie pour les croyants comme pour les non croyants, et survive à tout naufrage possible de la foi. Elle propose de réunir en une seule fonction communale éducative et laïque l'école, les œuvres post-scolaires, les jardins d'enfants, les cantines scolaires, les colonies scolaires.

“Il y a eu riposte de la part d'une championne de l'enseignement religieux, mais au vote final, l'institutrice qui avait pris ce rôle ingrat n'a recueilli que quatre suffrages, dont deux masculins.—D'après la ‘Ragione’ de Lugano.

“Elles vont bien, les femmes Italiennes !”

Mad Murdock.

THE NEW GOSPEL.

THESE are the days when the Higher Criticism is necessary to obtain an up-to date understanding of what is contained in the Scriptures of the Old and New Testaments. Revision was as necessary in the word of a god as in a customs tariff if we were to keep pace with the times in spiritual as in temporal matters, and the higher critics showed the necessity for revision. The result has been on the whole satisfactory, though in the adjustment of matter containing so many details, somebody was sure to be disappointed, whether the business affected be the saving of souls or the export of saw-logs. However, business generally has greatly benefited and the traffic in godliness is showing great gains. Among some of the changes that give the trade satisfaction we note :

The funny business of Aaron—greatest living or dead prestidigitator—before Pharaoh is true—allegorically. So is the story of Joshua's unprecedented astronomical feat. So is Samson's feat with the jawbone, but it appears that in the original the sex of the animal was indicated but the record is lost. The manna story is absolutely true, besides which it is probably correct, as at the time that the Israelites journeyed in the desert a part of Eastern Arabia was probably covered with forests of the sago palm, which would thrive in that country if the soil and climate were suitable—and we have no evidence that this was not so : therefore, with the wind blowing from the east in the early morning hours—which it undoubtedly was, unless either calm or blowing in some other direction—the dry sap of the palm trees would be showered down on God's people. It is shown on the evidence of eminent men of the medical profession that sago and water would sustain life for a longer period than forty years unless they succumbed to heart failure in the meantime. Therefore, if we substitute the word "sago" for "manna" the case is quite clear. Indeed, in the original Yiddish the name is not sago but manna.

The crossing of the Red Sea and the drowning of the Egyptians and the loss of all their chariots was due to a tide held back by a wind (the Israelites raised the wind before starting, and after they left there was no wind left in the land of Egypt) so that the sea came back to its level. As a further corroborative proof of the sacred narrative there is not a person named Pharaoh in Egypt to-day, nor was there a chariot till after the entry of the French into the country.

• The story of Ezekiel's dinner baked from the Lord's recipe is not difficult

to believe when we reflect that there were worse things done even in those days.

Daniel's friends passing through the furnace was purely hypnotic, and adepts can perform the same feat to-day if they can read and understand Blavatsky's *Secret Doctrine*.

The miraculous birth of Jesus we can clearly understand if we but reflect that sin has blinded our eyes and prevented our seeing with the eye of faith. The feeding of the five thousand, which another witness put at four thousand appears to be absolutely true—that is, in a comparative sense for several reasons. First, if the two writers conspired to write a falsehood, would they not have agreed as to the figures of both and adding the four and the five set it down at nine thousand? The very difference in their figures proves that both wrote the truth.

Second. Again, it is extremely probable that the fish were of a large size and the loaves may have been any size; for as with the Lord a thousand years are as one day, so may a thousand cartloads of loaves be as one loaf. In any case, if the quantity of food was insufficient for a meal for so many, it was clearly a case of auto-suggestion, such as is now practised by Christian Scientists.

Third. The fact that there were twelve baskets filled with the fragments proves that the food had been miraculously increased, which goes to show that the event actually took place.

The making of water into wine in Gana is confirmed, but for "wine" we should read "vinegar," of which large quantities are made to-day in the same way, and also, according to the testimony of experts, eastern wines require re-labelling.

The difference between Matthew and Luke in their accounts of the genealogical tree of Him who died on one for the sake of sinful Scribes and fallen Pharisees—of whom the Editor over the way is Grand Chief—and in which Matthew gives thirteen forefathers of the Lamb of God less than his fisher friend, has been much exploited. The reasons for doubting this part of the Holy Word of God—or the Word of Holy God, whichever is the right term—are weak and easily explained away.

First. It is extremely probable that Matthew, with his experience as a revenue officer—he had "sat at the receipt of custom"—would be better able to count the crowd than his humble fishmonger friend.

Second. The very difference between them proves that both are true in their accounts. (See the Scriptures: "Let God be true, but every man a liar," Rom. 3:4.)

Third. If both sides of the House begin with David—a common occurrence in those days—we can suppose that one has counted on the father's side while the other has counted on the mother's. (Note from Cockshure

Commentaries : " In them days most every patriarch married again unless his widow did.")

Of such are the infidel objections, and they can all be answered as easily and logically as those we have noticed. Enough to say that the whole book has been overhauled, leaks stopped, drains and ventilation attended to, so as to make the whole structure as good as new ; in fact, better in spots. Learned experts in Homiletics, Apologetics and Explanetics have spared none of their brother-in-law's brains nor of their paterfamilias-in-law's purse to prove that the revision is up to date and warranted to wear for twenty years—if you keep it away from acids. Everything has been done to make it pleasant for visitors and—crowning reform of all—Hell has been put on half-time as a going concern. Ultimately it is proposed to close it altogether unless it can be leased for a long term to the Primitive Methodists at a good rental. If not rented, it will be used as a warehouse for junk in which will be stored not only the heretic martyrs but also the bones of all and sundry who have run counter to Moloch's Modern Progress.

(To be continued.)

Book Notices.

SPIRIT, MATTER AND MORALS. By R. Dimsdale Stocker. Fcp. 8vo, cloth, 75c. ; paper cover, 35c. Owen & Co., London.

In the three essays forming this small volume Mr. Stocker discusses Spiritualism, Materialism, and Rational Ethicism, with the object of arriving at a practical and credible foundation for "religion." In very dispassionate language the author discusses—and dismisses as both inadequate and injurious—the cult known as Spiritualism. Materialism is dismissed with Professor Tyndall's declaration in his Belfast address as a text ; and with references to the teachings of philosophers from Leucippus and Democritus to Buchner, Haeckel and Huxley, it is shown to be not antagonistic to ethical religion. As Professor Huxley asked, "Why should the fact that we have descended from a pithecoïd pedigree diminish our divine right of kingship over nature? How should mind, even if it were proved to be a function of matter, be any lower on that account?" And we might ask, even if man did ascend from a monkey, why should he for that reason be any worse than if he had been made of mud?

We fully agree with Mr. Stocker's general treatment of the ethical question, though we think he overdoes his criticism of rationalists as, too often, "materialists of the deepest dye"—who have "surrendered every right

save that by which they strive to obtain a reputation as fact-gathering machines." Similar charges have been brought against scientists of every school; but it would be well for critics to remember that every cult will have advocates of many shades of opinion, and it seems unreasonable to dismiss some of these as "crude," and "crass," and so on. The author almost identifies Rationalism and Ethicism. We would carry the identification to the fullest extent. Ethicism is nothing if it is not based on a rational interpretation of the facts of human life, and rationalism is mis-called if it does not lead to right conduct. Indeed, it seems to us that the instruction of the intellect is the sole means of ethical advance, spite of Emerson's opinion that "the religion of rectitude is accounted but a sterile chimney-corner philosophy," and that ethics are adjudged "incapable of satisfying the affections." Affections that need irrational beliefs to satisfy them are but the artificial products of long training in supernaturalism and metaphysical mysticism. On the whole, Mr. Stocker's little volume will be found a very suggestive and acceptable discussion of the problems

REVISED VERSION.

Feller Ben Rockei—may his hair increase !—
 Aroused from deep schemes mixed with pious peace,
 And saw, untouched by superstitious gloom,
 An angel sitting writing in his room.
 Exceeding oil had made Ben Rockei bland ;
 In Standard literature he'd had his hand ;
 Plans for new gifts revolved within his head ;
 So to the Presence in the room he said :
 " What writest thou ? Subscriptions ? Put me down !
 What school, what college shall my kindness crown ?"
 " None. Here I write (the book won't hold the half)
 The names of those who love the Golden Calf."
 " And is mine one ?" asked Rockei. " Well, I guess !"
 Chuckled the Angel. Rockei's smile grew less ;
 But still he cheerily urged : " There's some mistake ;
 Please change the ledger, for correctness' sake.
 Write me as one who loves—you won't ? Well, then,
 As one who benefits his fellow men !"
 The Angel wrote, and vanished. The next night
 It came again, and showed, in black and white,
 Their names, whom men least trusted when they blessed,
 And lo ! Ben Rocke's name—you know the rest !

—*Louise Edwards, in The Reader.*

To gather much thought into few words stamps the man of genius. Therefore, if possible, the quintessence only.—*Schopenhauer.*

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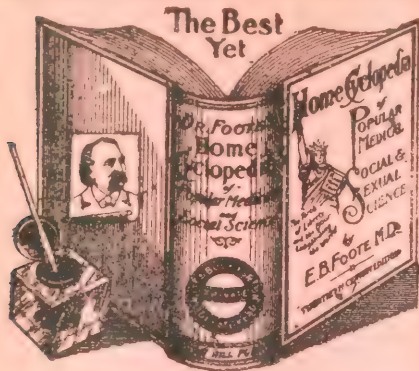
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*A Monthly Journal of Rational Criticism
In Politics, Science, and Religion.*

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—Editor *New York Truth Seeker*.

IN PROSPECT OF DEATH.

BY CHAS. C. CATTELL, "EMERSON," BOURNEMOUTH, ENG.

WHILE able to use the pen I put down my thoughts about the change that is approaching. It is the common lot of most men to die and be forgotten. The exceptions are the few whose acts and works give them immortality, which is not the privilege of such as myself.

Job admirably describes the circumstances attending the death of man ; but it may be doubted if he thought that his own name and fame would prove an exception—that they would live in the memory of his successors throughout all time. That appears the only immortality that the best of us can confidently look forward to or reasonably expect.

In my first book I wrote that there is pleasure enough in life to make us desire to live, and pain enough to reconcile us to death when we can live no longer. But neither statement is universally true. To many the pleasures of life are a stranger, and pains take their place. In other cases pains come too soon, and the pleasures too late, to harmonize with my statement of the order of things. In my early religious days "Prepare to Die" was the leading injunction, and "Prepare to Live" was hardly mentioned. During many years I passed a tomb on which was inscribed : "Keep death and judgment always in your eye." Emerson says he saw one which said, "Think on Living"—a vast improvement on the old inscriptions. The uncertainty of life was the theme of nearly all pulpit

discourses, and the end of the world was expected monthly. The prevailing feeling is well expressed by Burns, under the same title as I have chosen :

"O Thou Unknown Almighty Cause
 For all my hope and fear,
 In whose dread presence ere an hour
 Perhaps I must appear."

Such language always appeared strange to me, coming from the lips of believers in a God of Love, to be with whom in heaven was said to be eternal bliss. To the mind which rests on the eternal laws of the infinite no such feelings are possible.

Life, to some, seems more dreadful to face than death ; or how otherwise can we account for the thousands who every year, by various means, destroy themselves ? What is death, which is usually painted in such dark colors ? To the philosopher death is simply the end of life, as birth is the beginning of it. It is not so much the laying aside " this mortal coil " as ceasing to renew it. Neither is it the king of terrors to the soldier, the scientist, or the criminal. As Bacon writes : " Revenge triumphs over death, love slights it, honor aspires to it, dread of shame prefers it, and fear anticipates it."

We must not attempt to deceive ourselves. Life and death are part of the order of the universe ; the wise and the foolish alike have to pass through the gate of death. The greatest servants of humanity and the best men and women I have known have all passed through the process we call death. This is my great consolation : we are all equal in the end.

Socrates, when dying, remarked that nature had passed a decree on all men, his judges as well as himself. Was there any place outside Athens where people did *not* die ? As far as my knowledge extends, it appears that all *individual* animals and plants die, only the species survives ; the matter of which their organisms are composed merely undergoing a change. Chemistry teaches that this is indestructible by any known agency. The species possesses the power to continue for an indefinite period.

The individual man, at death, ceases to possess the power to breathe, think, live, and feel. It is one and the same being which possesses all these functions ; but, when he ceases to breathe, all other functions cease to act.

Supposing all this of all men, under what conditions could such a creature as man exist as a never-ending being ? And what useful purpose would be served if he could exist an interminable time ? We have no faculties to conceive an eternal, imperishable man. Some believe this possible to an immaterial and immortal soul, or to a body newly created

out of the grave on the last day. The facts and arguments used in defence of these beliefs appear to me insufficient to sustain them. Although very ancient, and held sacred by many nations, they are only works of imagination, resting on no ground of solid fact.

Such conclusions are not to be compared with those that result from the observation and experience of changes in natural phenomena. But, in spite of fact and argument, some urge: "It must be so, or whence the pleasing hope, the fond desire, the longing after immortality?" If hopes and desires were evidences anything might be proved. Still, many good men and true have died in the hope of a future, when they will re-open the pleasant associations formed during life. I confess to having no assurance that the hope of my old friends will ever be realized.

As an Agnostic, there is nothing to prevent my joining in such expectations except the entire absence of evidence, for on this subject, as on many others, I am utterly without knowledge. Science, so far as I know, has not uttered a word about a future of man in any form. No object in nature suggests the interminable existence of any living being. As to the dread of after-death, we must first believe in an after-life, and in something to dread. As an Agnostic, I feel bound to confess I have belief in neither.

It is not essential to deny the much-talked-of "mansions in the skies," or that there are cottages behind the moon. As to all alleged celestial existences, I calmly wait the report of the astronomers. I think the right attitude of mind in regard to this and kindred subjects is that prescribed by Herbert Spencer—that we should patiently submit to the limits of our intelligence. To pretend to belief without scientific evidence Huxley regarded as immoral.

Take the orthodox view of death and after, we are presented with myriads of millions of men of past ages suddenly to re-appear. Where could they stand? Suppose only their souls to re-appear at the Judgment Day, who can imagine an assemblage of all departed souls capable of recognizing each other as they appeared millions of ages past? Such questions no honest man will attempt to answer.

To return to the conditions of existence. For seventy-five years I enjoyed as much of the pleasures of life as my neighbors permitted. I found the struggle to live trouble enough, without the addition of religious intolerance that never had any justification. It is difficult to estimate the misery inflicted on society by the preaching and conduct of men who believe in an angry God in the heavens ruling the earth as a colony of convicts. Happily, a rational philosophy has changed the character of the gods, and banished them from interference in the affairs of life in our time. The laws of nature are now believed to be uniform and universal in their

operations, and the happiness of mankind is known to be in some measure under their own control, and not determined by the will of a capricious deity who was once believed to decide each man's destiny as he thought fit. Although not free from pain and misery, we are able to refer them to natural, instead of supernatural, causes.

My miserable affliction of the past four years has caused me to doubt the value of old age. I think youth should be spent as though age were not expected. Whether life is worth living depends entirely on the sort of life. That a painful life should not be prolonged must be the prayer of many, a life of uselessness being intolerable. "Shall we live again under better conditions?" is, with our present knowledge, unanswerable. The great difficulty is to show any possible new conditions under which consciousness can be continued. The organisms in which consciousness appears are dissolved at death, while they are as necessary to existence as consciousness itself. The destruction of the brain puts an end to the manifestation of consciousness, which exists only when all or some of our faculties are in operation. It may be understood by its opposite, unconsciousness—a state in which all our faculties are inactive, and incapable of the manifestation of consciousness. Some people speak of it as a faculty carrying knowledge and memory, transferable from the common life to a new life unknown. That does not admit of proof. A person rescued from drowning is said to have consciousness restored. What is really restored is the power to breathe, which allows the other organs to resume their functional activity.

The verdict of science, from which there is no appeal, is that at death all the organs through which consciousness is manifested are dissolved. Shall we have immortal organisms as well as immortal souls to act through them? The answer of science is that we do not know; faith and hope alone are left to solve the problem.

Thus I live and die an Agnostic, thereby confessing I have no faculties to understand or believe in anything beyond phenomena. The disposal of my body is left to my friends. But I forbid interference with me, at or before death, by any minister of Christianity—a religion I abandoned sixty years ago.

This is the fourth year of my affliction, which can cease only at death.

June, 1908.

[Our readers will peruse with interest the brave words of our old friend Cattell, whose clearly-expressed and rational views have in years gone by illuminated the many subjects upon which he has written in our pages, and we are sure they will all sympathize with him in his sore affliction. It is doubly satisfactory to have these courageous and sober words. When so many foul slanders upon the lives and deaths of Freethinkers are being uttered by vulgar and unscrupulous preachers, the letter which Mr. Cattell has sent to us will help to secure his memory from being smirched by the jackals who seem to think that "lying for the glory of God"—and also to fill their own purses—is the height of piety and virtue.]

During the past few months it has been our duty to attend the funerals of two Freethinkers in Toronto, and in both of these cases the sentiments of the dying men were practically identical with those of Mr. Cattell. At the age of 72, William Carter passed away, after a gradual weakening in health extending over more than a year. Mr. Carter had been known for many years as a public-spirited citizen, his letters to the daily newspapers always strongly advocating rational reforms. During his lengthy combat with death he was always cheerful, took a lively interest in public affairs, and never had any need for the alleged "consolations of religion," though fully conscious of his approaching dissolution almost up to the end.

Daniel Doran gave another illustration of the fortitude with which the Freethinker can face the inevitable. Some months of sickness had reduced his body to the weight of that of a mere child, but his mind was clear to within a few hours of death, and he was cheerful and unafraid in spite of his early training and the efforts of Christian friends. Both of these men had been known to the writer for many years as staunch and valiant Freethinkers—men of clean and upright lives, who in their death belied all the foolish tales told by the ignorant sapheads known as revivalists in their truculent and mercenary attacks upon "unbelievers."—ED.]

AT HOME WITH THE ROYCROFTERS.

—:O:—
BY W. G. GLENN, TORONTO.
—:O:—

FOR years I had promised myself that some day I would take a run to East Aurora, New York, and see the Roycrofters. I had often read about them in the *Philistine*, but, strange as it may seem, I had never met anyone who had actually visited them. I had often wondered at this, and I believe I must have concluded that East Aurora was some out-of-the-way hole-and-corner place where nobody ever went—that is, nobody who is anybody. That impression is all wrong. East Aurora is only 43 cents distant from Buffalo, from which I judge that, measured by miles, it must be about 21½ miles, as in New York State you travel for two cents per mile. The railway connections are good. I left South Parkdale at 9.06 a.m., via G. T., and without change of cars landed in Buffalo about 12.20 p.m. There I had dinner and at 1.20 I took the train for East Aurora, arriving there about 2 p.m. Almost the first object to attract the eye on landing is a large signboard bearing the legend :

.....
: THIS IS EAST AURORA, THE HOME OF THE ROYCROFTERS. :
: ROYCROFT INN AND SHOPS THREE BLOCKS WEST. :
.....

On arriving at the "Inn," I was very much surprised at its extent and magnificence. I had expected to find something in brick or stone, solid

and substantial, but rigidly plain and uninviting. I had even gone so far as to picture to myself a porter in overalls, with stubbly face, who would reach for your grip with one hand and place the other in a convenient position to receive a tip. All wrong! No such person appeared. In the office were a couple of—I had almost said ladies—but no, they were women, self-possessed, courteous, soft-voiced, womanly women. Of course, the first thing to do was to register, and I was then asked if I wished to engage a room, and was informed that their rates were from \$2.00 up. I told them that my only business in East Aurora was to see the Roycrofters, their home, their work, and their shops, and to get acquainted with them. I was invited to take a seat and await the arrival of a guide who was sent for to show me around.

I shall not attempt to describe the inn in detail, as what describes one part applies to every other part, as regards comfort, convenience, sanitation, cleanliness and homelikeness. Not a carpet on any of the floors, but polished oak, ash, or maple; with rugs woven by the Roycroft girls, some of them "seventy years young," as Hubbard says. Furniture all of the Roycroft make, and so solid and substantial that it will be good for a thousand years if it don't burn up. I was taken from the reception room to the writing-room, then to the dining-hall, and from there to the music-room. All are spacious, bright, airy and inviting. But I cannot tell you all about them, you have to see them to appreciate them; but when you do see them you will certainly appreciate them. And though the inn is not built of brick or stone, but wood, I must say that I have never been in a more comfortable hotel anywhere. And they don't sell "booze." It is patronized by many of America's foremost authors, lecturers, musicians, singers,*statesmen and stateswomen.

By the time I had gone over the inn I had become fairly well acquainted with my guide, Miss Minnie Tisdale. She had been a Roycrofter for about eight years, and it seemed as if I had known her for about that length of time. There was nothing prudish or stand-offish about her, and her "merry widow" never once got in the way, nor did her corsets cause her any shortness of breath when climbing stairs. She don't wear either, nor any hat; in fact, I don't think she wore much of anything but a plain wrapper and her natural woman's modesty and good sense. She was not afraid to walk beside a man, and to talk to one as if she had the right to do so.

From the inn we went to the chapel, and on our way I noticed that in the orchard there were a number of tree-dwellers. Yes, they had climbed the trees, as they were expected to do if they cared to, for there were seats arranged in the trees for their accommodation. Conspicuously displayed near the chapel was the sign: "WELL, THEY WILL TALK, ANYWAY." In

the chapel there are lectures by Hubbard and other notables, and debates on any subject that may be of interest to the Roycrofters or their friends or visitors. We visited the different shops in turn, the printing office, the book bindery, the furniture shop, the leather goods shop, the candy shop, the blacksmith shop, and the office. In every department the Roycrofters were at work, healthy, happy, joyous. Men and women were dressed in garments suited to their work. Some of the men wore low-necked, sleeveless shirts; none wore hats. Some wore shoes and some wore sandals; some wore stockings, but not all, for I saw one shapely sandaled foot and well-turned ankle peeping from beneath a neat print skirt, and there was no stocking on it.

The furniture and leather modeling is all done by hand, even the drawer-pulls, hinges, etc., being forged from copper or iron. And that blacksmith shop! It looks like an old-time stone church. It is smothered with ivy, and you would never suspect that it was intended for the fashioning of iron and copper trimmings for furniture. All the shops and the chapel are of hammered field stone, and the lot upon which they stand is surrounded by a low broad stone wall. The grounds are beautifully sodded, sidewalks of dressed flagging leading from the street to the different shops and from each to the others.

A couple of blocks from the shops is the home for the workers. I forget the name of this hall, but it is as well to call it a home. I will not call it a boarding-house, for it is so different from any other working man's and woman's boarding-house that it would be a libel to call it by the same name. I don't know how many people it will accommodate, but I do know that anybody living there will have good reason to be satisfied. The kitchen is clean and tidy; the dining-hall is superior to that of most \$2.00 a day hotels. The bedrooms are clean, bright and airy and of sufficient size. The recreation room is a beauty. Here the band plays, and there are two pianos; and the boys and girls who live here can enjoy themselves if they have any capacity for enjoyment. And they all appear to have.

Now, how did it all come about? In 1895 the Roycrofters started their shop and started to print by hand. Everything was done in first-class style. There was and is a demand for high grade work. That is the only kind the Roycrofters turn out. It finds a ready market at good prices. The workers are well paid, treated like human beings, take an interest in the work, in each other, and in the cause of humanity. The broad, liberal spirit of the Roycrofters is in evidence everywhere about the premises.

Shortly before leaving the inn I was invited by Mrs. Hubbard to take a seat on the verandah in company with herself and another woman whom I supposed to be a guest. No formal introduction was needed. We drifted naturally into conversation, during which Mrs. Hubbard informed me that

she once occupied a position on the staff of the Ladies' College at Whitby, Ont. None of the young ladies were allowed any more liberty than would be necessary for a very young child. Of course they could not be prevented from using their poor, warped and stunted minds to think, so long as they did not think out loud; but "Thou shalt not" was the principal part of their discipline, and the result was the same as in almost every other case where human beings are deprived of liberty: they soon became dishonest. They did things on the sly and then lied about them; that is, those who had spirit enough to do anything, and the others scarcely count. Many of those young ladies are to-day wives and mothers. What kind? Those that never had any minds worth speaking about might do for wives for sky pilots or others whose business will not stand investigation. As for those that were rebels when young girls, and they were the majority, well, what can you expect them to be as grown women trained in such a school? Can any one suppose that the young girl driven to dishonesty toward teachers and parents will as a wife and mother be true to husband and home?

Mrs. Hubbard was called away shortly after she had given me this piece of her past history, and it was then I learned that the woman with whom she had been in such friendly conversation was not one of the guests at the inn, but one of the dining-room girls. Great Scott! If that had happened at some of the good (?) hotels here in Toronto—but it could not, for the landlady never would have left us alone. She would not have been there with the girl herself. But had she found the girl sitting contentedly and comfortably on the veranda talking to a guest? Had some of the other girls seen it? Had the girl's best fellow seen it, what might not have happened? "WELL, THEY WILL TALK, ANYWAY."

The Roycrofters are a healthy, happy crowd. They eat good food, sleep in good beds, in good rooms, work in good shops, make good goods, hear good music and lectures, and participate in good debates. All of which tends to a healthy development of both body and mind. Elbert and Mrs. Hubbard are doing a work that will make their names famous when the solid stone walls around their home and in their shops have crumbled to the earth. Fighting dogmatism, theology and narrow-mindedness of every kind, by lecture, book, leaflet and periodical, while at the same time carrying on an industry that gives employment to five hundred happy Roycrofters, is no children's play. And the fact that it has been carried on successfully from the start, is ample evidence of their business capacity. Hubbard is one of America's most popular authors and lecturers. The *Philistine* is one of America's most popular monthlies, and the *Fra*, of which three numbers only have appeared, is so full of good stuff that the discerning ones, the thinking ones, those who are alive—it is not for mummies—will give it such a welcome that it will very soon be a power

ing good. And the best of it is that the latter is so strictly high-class that the very best people—really as well as so-called—will want it.

The Roycroft books are such works of art that all lovers of the beautiful who visit East Aurora will want one or more volumes, and they are so pithily and pointedly written that the truth they contain must strike home.

My only regrets regarding my visit to the Roycrofters are that I failed to meet Elbert Hubbard himself, as he was away on a lecturing tour, and that I could not make a longer visit. I brought away a few souvenirs, among them a number of Hubbard's mottoes, which are good for Philistines and others to read. I shall remember with pleasure my brief intercourse with the intelligent, broadminded, courteous Roycrofters until I visit them again, which will be as soon as I can conveniently do so.

SHALL SPEECH BE FREE?"

BY GEORGE ALLEN WHITE.

III.

The Censorship, *marasmus* of Thought, the Censorship of the Mob, has followed every great and generous life whose torn hands have been stretched out to help mankind to better things.

Every leader in every revolution against tyrannical government, every single spokesman of those tired of servitude and servility, has been in danger. Every scribe descanting against Monarchy and Kingcraft has been in fear of the worst. The old, old story of Intelligence vs. Violence.

Every discoverer of facts militating against popular religion, every scientist redeeming the world, has fared ill in his day and generation. Brains against Suppression and the Prisonhouse once more. For hundreds of years, to bring under the shadow of doubt the literal accuracy of superficial Biblical fulminations regarding the origin of the universe was a subject, not for Intellect, not for untrammelled investigation or free and proper debate, but for the censor, the rack, the faggot, the garrote and the gallows.

Sixty years back, in the North, it was a hazardous undertaking of lofty self-sacrifice to espouse the Abolition of human Slavery, while in the South it spelled a bullet from a close-pressed barrel and quick chill business for the Undertaker.

Great majestic verities without number and of stupendous, awful price, have come to us of the gladsome twentieth century through a harrowing saturnalia of blood, of woe, of pinchbeck mobocracy, and a censorship imposed by the little puppet evanescent Canutes who did not know any better.

"New and subversive ideas have always been feared, and their publication regarded as dangerous, though these fears have always been falsified" (Buchner: *Essay on "The Unknowable"*).

"I hardly know of a great physical truth, whose universal reception has not been preceded by an epoch in which most estimable people have maintained that the phenomena investigated were directly dependent on the divine Will, and that the attempt to investigate them was not only futile but blasphemous" (Huxley).

"The vast majority of the scientists present [i.e., at a congress at Stettin in 1863] scoffed at Darwin's idea, and said it was not a matter for serious discussion. 'The harmless dream of an after-dinner nap,' said one distinguished zoologist; and another said they might as well discuss 'table-turning.' A famous botanist present said there was not a single fact of science in its favor; though Darwin's book alone contains an overwhelming mass of evidence. In France the great Cuvier was crushing the young theory with the weight of his authority. From the pulpit of Notre Dame the brilliant Lacordaire was assuring men that 'its father was pride, its mother lust, and its offspring revolutions'" (Joseph McCabe: *"Haeckel's Critics Answered"*).

BUT WE CENSOR THE RIGHT THINGS -- NOW."

The blindest apologist of suppression, the stupidest and most phlegmatic of our "best people," cannot but admit that nothing good is to be said for those fatally undiscerning censors who cursed History from Rameses to Nicholas I. During thousands and thousands of fearsome years the censorship was a lowering, omnipresent evil, a terrific momentum in callous opposition to the rights of man and his vital well-being.

It is granted. Who can deny it?

But, like apologists prominent in grim epochs which have flown, that palladium of good, the lawmaker of the present, profiting as he assumes by the errors and excesses of his predecessors, and knowing precisely how far to go, has in mind just two or three petty occasions for censorship that "all are agreed" must result in benefit to society. Surely none but the innately wicked and abandoned could dream of doing away with them—with that emasculated residuum of suppression "universally" allowed to be conservingly necessary!

Stop! No more of that, if you please. You have not profited, have not learned, at all, it seems.

How do you know that the independent use of Reason in the public prints would prove pernicious on these isolated questions? You say you know it. How?

Either by the negligible inspiration of inherited bias and conventional environment or by Reason itself. If inheritance, if prejudice, is the guiding star in this attempted rehabilitation of the mediæval, then your edicts are undimmed from the start at the spotless bar of Justice. If it is Reason,

then that Reason will bear the light of day unless it has changed its ancient attributes, will welcome the shock of pungent argument, the clashing disputations of the free-lance educative press. Reason is the antithesis of intolerance. The animus of censorships is unreason.

Methinks that perfection or finality of belief has not been allotted by Providence to our century or decade after millenniums of mutation. The boundless future of terrestrial things will see reigning theories and culpable systems go hurtling "down the ringing grooves of change." What we of to-day would taboo and amid shouts and trappings censor into silence awaits only the birth of other days to stride forward to conclusive and eternal victory. Each generation, in pride of judgment, prohibits its own objurgated intellectual flowerings. Each has fondly imagined itself unchangeably right, exactly the same as do contemporary censors who point the condemnatory finger from capitals of legislation.

REASON ALL IN ALL.

There is one criterion and only one, one tribunal and only one, before which Humanity is authorized to bow its head. It is Reason. There is none besides. It stands imperial and alone. Voicing the sober intelligence of human history, Thomas Jefferson said, "Give all to Reason." Not "Give all to Inherited Belief." Not "Give all to Law." Not "Give all to Prejudice." Not "Give all to Our Best People." Not "Give all to Majorities." Not "Give all to Passion." Not "Give all to the Censorship." Give all to Reason!

If regnant Reason dwells on your side, you need not fear the continually embarrassed Not-Reason of the opposition. Assumption and insolence soon get into difficulties. For with perfect freedom of discussion, and a press emancipated from the touch of coercion, you can meet error with truth and in time give the former its effective quietus. It cannot be done in any other way. In this case Censorships are not justifiable.

If it is not clear on which side Reason inclines, then the best, the authoritative and only method of finding out is through the unrestricted encounter of warring ideas. In this case, too, Censorships are not justifiable.

If Reason rests with your enemy, then you cannot use on his polemic the arm of the State and continue to be at peace with yourself among decent men—that is, unless you are a monstrosity left over. In this case Censorships are not justifiable.

Censorships are never justifiable! Never were and never will be! They are a base-born blot on the escutcheon of the race.

It is passion and self-interest, not Reason, that censors. Always. Men churlishly corrugate their brows and strive to put an enduring seal on opposing cults precisely in proportion as they Do Not Know—in proportion

is the blinding passions of the lower nature bid them to think they know what they do not and never can know.

Censorship of a Censorship on Multiplication-Tables and Arithmetics ! on the Law of Gravitation (it was proscribed at first) ! on the Golden Rule ! on Euclid ! on Carpentry ! on assertion of the existence of Air or the Verity of the Phenomenal World ! Whoever chooses to carp and roar sentence at any of these can do it *ad libitum*. It will merely excite a tolerant smile. Laughter and jokes for the hapless argument that is weak ; scorn and the censorship, fury and the bastille, for the innovative and upsetting message that is strong as the abiding hills—the degree of harshness depending on how it concerns and exacerbates the basal passions.

“ Fix Reason firmly in her seat, and call to her tribunal every fact, every opinion ” (Jefferson : Letter to his nephew, Peter Carr).

“ He is guilty of high treason against the faith who fears the result of any investigation, whether philosophical or scientific, or historical. . . . Even the mistakes of careful and reverent students are more valuable now than truth held in unthinking acquiescence ” (Dr. Temple, afterwards Archbishop of Canterbury).

“ Truth gains more by the errors of one who, with due study and preparation, thinks for himself, than by the true opinions of those who only hold them because they do not suffer themselves to think ” (Bishop Berkeley).

“ Such persons [those who refuse really to think], however learned, however acute, may be said to be all their days children in reason. They reason, they dispute and perhaps write ; but it is not that they may find truth, but that they may defend opinions which have descended to them by inheritance, or into which they have fallen by accident, or been led by affection ” (Lord Kames).

“ We must therefore drive out of ourselves the blind respect for certain principles, for certain beliefs. We must be able to question, scrutinize, penetrate everything. Intelligence should not cast down its eyes even before the object of its adoration ” (M. Guyau : “ A Sketch of Morality ”).

“ A belief has no worth if it be not gained by reflection of the individual, if he have not understood and assimilated it. A mental conviction brought about by superior order is as absolute nonsense as love obtained by force or sympathy by command ” (Renan).

“ The abnegation of reason is not the evidence of faith, but the confession of despair ” (Lightfoot : “ St. Paul's Epistle to the Galatians ”).

“ There can be no merit in believing something which you can neither explain nor understand. There can be no merit in believing a fact for which we have no sufficient evidence ; or in persuading ourselves that we believe something which we do not comprehend ” (Sir John Lubbock).

“ Reason is older and more reliable than all the writings and all the traditions ” (Tolstoy : Letter of January, 1901).

“ If we wish to see the evil of yielding up our opinion to others—of a slavish deference to authority, we shall find it in the history of Italy and Spain ” (Jowett).

"Take nothing for granted, upon the bare authority of another ; but weigh and consider, in your own mind, the probability of the facts and the justice of the reflections " (Lord Chesterfield : Letter to His Son, Aug. 30, 1748).

"Faith and Superstition always go hand in hand, for Faith simply means credence in that which you have been told by somebody else to believe, and Superstition is acting upon and clinging to that Faith to the exclusion of reason. We have been taught implicitly to believe what our fathers did and must therefore not abuse the heathen or the Chaldee for crediting what their fathers told them " (Froude).

"I would make reason my guide " (William Cullen Bryant).

"When the soul grants what reason makes her see,

That is true faith, what's more's credulity."

(Sir F. Fane.)

"Life short, and truth a gem which loves the deep,

And all things weighed in custom's falsest scale ;

Opinion an omnipotence,—whose veil

Mantles the earth with darkness, until right

And wrong are accidents, and men grow pale

Lest their own judgments should become too bright,

And their free thoughts be crimes and earth have too much light."

(Byron : "Childe Harold's Pilgrimage.")

"Thinkers are scarce as gold ; but he whose thoughts embrace all his subject, and who pursues it uninterruptedly and fearless of consequences, is a diamond of enormous size " (Lavater).

"An appeal to any other ultimate authority than reason is an appeal which makes discussion impossible and absurd " (Ritchie : "Philosophical Studies").

"L'ENVOI."

(With Apologies to Rudyard Kipling.)

When Earth's Last Ball Game is finished and the crowd has passed from the stand,

When the youngest Fan has subsided and gone to the Promised Land,

We shall rest, and, Gosh ! but we'll need it, knock off for a season or two

Till the greatest of all the Series shall set us to root anew.

Then all of the Fans shall be happy, they shall sit in a shady stand,

They shall smoke their clear Havanas and list to the Heavenly Band,

They shall see real stars in the diamond and watch them swat the ball,

They shall cheer for an age at a sitting and never grow tired at all.

And no one shall be a knocker, and none of the Fans shall blame ;

For no one shall make an error, and no one shall call out "Shame !

You thief ! you robber ! you lobster !" But each in his cushioned seat

Shall call it a just decision and know that his team will beat.

—Gerard Smith, in *The Bohemian*

SECULAR THOUGHT.

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THE DECAY OF CHRISTIANITY.

The *New York Times* recently gave some statistics and also some opinions of prominent New York preachers to illustrate the fact that orthodox Christianity is rapidly losing its hold upon the intelligent classes. Its statistics show that more than one-half of the Protestant population have no connection with churches; and that on the West side, while about 33 per cent. of the churchgoers are Catholics, less than 8 per cent. are Protestants.

Dr. Charles Jefferson, the pastor of the Broadway Tabernacle, the oldest Congregational church in New York, gives his opinion in these terms:

"While the church has been filled with doubts and fears, there has been an ever-deepening estrangement between the church and large classes of our population. It is a world-wide phenomenon. Philosophy and science have shaken religious faith. Socialism has made tremendous strides in every Christian country, and the end is not yet."

The church, in fact, has been going through the same phases as most other businesses, and has become little better than a mere dividend-grinding machine. The preacher who gets the biggest "call" is the man who can attract the best-paying audience and thus earn his big salary. There can be no question that if the church had been anything like what it pretends to be there could not possibly be any estrangement between it and any section of the community. It is because it has become simply one of the outworks of capitalism—from which it naturally expects to get its reward—that it has failed. If it were what it pretends—sometimes—to be, the friend of the people, the Socialists would not repudiate it, as many of

them certainly do, though by no means all of them. It is because it is working for itself first and foremost, and incidentally for those who pay the piper, that the masses are losing their faith in it—not because they have learnt something of philosophy and science, or because they have lost very much of their superstition, for the fact would appear to be that the masses are as much like clay in the hands of the potter as they were when, at the bidding of their masters, they gave up their Paganism for Christianity and Catholicism for Protestantism. And if to-day they are giving up Protestantism for Eddyism, Mormonism, and the other erratic cults that disfigure what is perhaps the opening period of an era of bright intellectual progress, it is because they are still in the chains of ignorance and superstition. They are bound hand and foot, and though they have heard some of the distant rumblings of the battle for intellectual freedom, they are totally lacking in the power of discrimination which is absolutely necessary to enable them to form rational opinions, and which can come to them—if it ever can—only through a long course of mental training.

Bishop Potter [who since this was written has joined the great democratic party whose members sleep comfortably in churchyards] thought the church had not unnaturally “drifted away from those works of beneficence and brotherhood which *would seem* to have distinguished the teachings of Christ!” Well may he be doubtful about such an idea. Our friend Goldwin Smith makes much of the Brotherhood of Man taught by Jesus; but, if there is one thing that distinguishes the dogmatic teachings of Jesus it is his justification of the selfishness that should lead the faithful disciple to leave father and mother, brother and sister, to go to hell their own way so that he may save his own measly “soul.” The talk about Jesus teaching the Brotherhood of Man is sheer poppycock. The one indisputable proof to the contrary is the multitude of quarrelling and murderous-minded sects to which his alleged words of salvation have given rise.

This view is confirmed by Dr. Parkhurst, who says, if the church is to succeed, it must put itself in line with the “vital altruistic thought of the present,” instead of wasting its energies on the dead issues of the past. That is to say, it must leave the theological dust heap of the New Testament, and try and comprehend the ideas of Human Brotherhood that are beginning to permeate society in our day.

THE RENASCENCE OF PAGANISM.

Dr. Jefferson thinks New York is becoming, by its very conditions, worse and worse for church activity :

"Manhattan Island is more and more the Paris of pleasure-seekers and the London of business. It is more and more a foreign city. Of our 2,500,000 population, the Roman Catholic Church claims 950,000. There is a Protestant remnant of only 720,000, which is 50,000 less than it was ten years ago. Only the smallest fraction of these 720,000 nominal Protestants have any connection with the churches."

In a century, he thinks, Manhattan Island may have become a really foreign pagan city, and an appropriate field for foreign missionary work. But Dr. Parkhurst recommends the church to avoid that consummation by giving up their time-honored job of "preparing people to live in heaven," and take to the work of "fitting them to be comfortable, decent, and righteous citizens of the world that now is." If there was any chance of the preachers setting themselves to such a task seriously, the church might do some good, but even Dr. Parkhurst at once dispels any such notion. He talks about trying to "reproduce in ourselves the mind of Christ!" as the best means; and thinks the people have no quarrel with "the *inherent* teachings of Christ, but with the attitude of the church!"

Dr. Slicer, Unitarian, thinks the church is "beginning to place much less emphasis upon theological dogmas and more upon ethical considerations." We doubt if there is much improvement in this. Outside of religion, there is perhaps more cant and rubbish talked about ethics than about any other subject; and we can only expect that, if the church takes seriously to ethical teaching, the object will be—not, as it is now professedly, to make people religious in order to make them good, but to make them "moral" in order to make them religious. The new way will be about as bad as the old.

Dr. Parkhurst very justly emphasizes the fact that "the masses do not disbelieve in the precepts of Christ or those of the founders of the great religions; what the masses think is that these precepts are perverted into a bulwark for sustaining a social and industrial order which grinds them down." The masses, of course, do not disbelieve things of which they are almost totally ignorant, but we imagine they are pretty near the mark in their final inference.

The truth appears to us to be that the vast improvements in mechanical appliances in our time have far outrun the slowly growing intelligence of all but a few experts, and have been seized upon by some of the more cunning and grasping men to reduce the masses to practical slavery. With slight variations, it is a repetition of history; but the masses, instead of seeking their redemption in the old Utopia with a new name, are looking for it in a more practical direction. They have not yet passed the stage of ignorant superstition, however, and are still dominated by the notion that a Utopia of some sort is a possibility, in spite of the patent fact that every attempt in this direction has been a total failure, and that Evolution does not permit us to believe that human nature can be so changed that any great improvement in current conditions can be rapidly inaugurated. On the whole, however, it is a distinct gain that the efforts of the present-day reformers are largely directed in a secular and anti-theological spirit; and it is also a subject of congratulation that New York, like London, is becoming so paganized that the preachers are alarmed at the prospect.



THE DUTY OF FREETHINKERS.

We are very pleased to see the following letter from Mr Uthoff in our New York contemporary, the *Truth Seeker*:

"Why are so many Freethinkers at present supporting the churches in their communities and aiding them financially? Why are so many of them preaching the slavish doctrines of Christianity, even though they do not mention the source of their ideas? I know many Freethinkers who lay it down as a fundamental maxim that 'a man ought to be contented with his lot' with an insistence equal to that of the most narrow-minded minister. On the other hand I know some clergymen who are broad-minded enough to concede that discontent that is based upon intelligent study is a sign of progress, both individual and social.

"There are Freethinkers who support the church because it keeps the wage slaves submissive.

"Do the readers of the *Truth Seeker* know that the great Ernst Haeckel, the idol of modern bourgeois liberalism, contributes to the support of a Catholic church in the university town in Germany where he lives?

"Such Freethinkers as Mr. E. C. Hegeler, owner of the Open Court Publishing Co., and Dr. Paul Carus, his son-in-law and editor of the *Open Court* and the *Monist*, two publications supposed to be devoted to the cause of Rationalism, contribute thousands of dollars to Catholic and Protestant churches and schools. Mr. Hegeler is a wealthy man—a zinc magnate, worth millions. How much is he giving toward the support of the *Truth*

Seeker. If he gives \$1,000 to a Catholic Church, as was done recently, as a consistent Freethinker how much ought he to give to the *Truth Seeker* and other struggling publications helping to combat religious error and superstition?

"Is this class of Rationalists becoming reactionary? Twenty-five years ago they were aggressively active in the cause of Freethought. Now they seem as much interested in keeping the masses ignorant as the most bigoted bishop of the middle ages. Why this change in their mental attitude? Have they become convinced of the truth of Christianity? No. But they are beginning to realize that free thinking leads to something besides the mere rejection of orthodox religion. Education and a free-minded body of workers who insist on doing their own thinking, who refuse to be duped or misled, spells decreased profits for the master class, including that part which calls itself 'Rationalist.' These traitors to the cause of reason know, even if some of the readers of the *Truth Seeker* have not yet found it out, that on the heels of education for the masses, Socialism ever treads. Hence the complete doubling in their ranks of the rich bourgeois within recent years in this country. Hence their glad support of Catholicism as one of the means to be employed in holding down the lid on the boiling kettle of social unrest. There is no other explanation for their seemingly inconsistent conduct."



FREETHINKERS' FALLACIES.

We have reprinted Mr. Uthoff's letter because it touches many of the points upon which every Freethought journal is interested, more especially that of the financial support of the cause, and because it exhibits some of the fallacies which even intelligent Freethinkers sometimes fall into.

The case of Mr. Hegeler and Paul Carus is referred to, but who is entitled to dictate to them as to how they should spend Mr. Hegeler's zinc dividends? They might easily retort that their publications and their support to original research are of far more value than all the vulgar attacks on religion made in *Secular Thought*, the *Truth Seeker*, the *Freethinker*, and the other journals that appeal to the common sense of the masses rather than to the refined taste of the learned and the mystic. Who shall decide? Who shall decide whether it is better to attack error by appearing to sympathize with it than by openly opposing and exposing it? For it must not be forgotten that the *Open Court* is carried on distinctly, not to oppose or destroy religion, but to reconcile it with science. As in the case of the wolf being reconciled with the lamb, the two lying down together, Mr. Uthoff may be of those who think the wolf will be on the outside, may he not be mistaken if he concludes

that religion will injure science or that science will swallow religion? What injury has true religion ever done? And if there is such a thing as true religion, who knows it better than Dr. Paul Carus? Dr. Carus, too, possesses a god of a sort, though he has boldly acknowledged that if he is called upon to worship Yhwh or Jupiter he will write himself down as an Atheist. Nor is his god Spencer's Unknowable, in which we think he does not believe; but such as it may be, it serves the purpose of a peg on which to hang a vast mass of words that may have a meaning for their writer if for no one else. But, again we may ask, why blame Dr. Carus for being a victim of hereditary taint and embarrassing wealth?

And in this view we do not see how we can justify the attack made on Mr. Hegeler for giving \$1,000 to a Catholic church. If we knew all the circumstances we might give an opinion. One of the chief supporters of *Secular Thought* in Toronto, who died a few years ago, frequently told us of the large sum he subscribed annually to the church which served as the social rendezvous for the set to which his family belonged. He was a mark for the impecunious clerical tramps who had got into trouble and were out of a job. "Poor devils," he used to say, "they are victims of social conditions; they have no means of earning an honest living, and I can't let them go without some assistance." In these ways we believe he gave to religious agencies at least \$25 for every dollar he devoted to Freethought. But who shall blame him? He was a victim to his environment like all others, and though a Freethinker and in politics a so-called Liberal, his wealth was the result of the "graft" known as taxation, and, with his fellow traders, in return for the favors granted by a corrupt government, he had to support the party machine which is filling our country with millionaires and paupers. We do not blame him. The blame rightfully belongs to those who talk Utopia instead of self-reliance, "government" interference and control instead of co-operation and self-help; and who waste their resources on "beer and bacca" instead of upon efforts to improve their intellectual and physical conditions. With honest and intelligent and determined voters the present-day system of "graft" could not last a day.

We can see no good to come of the denunciation of wealthy Freethinkers. What we think we do see is, that such men as Carnegie, Rockefeller, Morgan, and others, by their gifts of

libraries, colleges, churches, etc., are practically pauperizing the community on a gigantic scale. And they are doing it in the most insidious and fatal way. They are encouraging a spirit of subservience and dependence totally antagonistic to that spirit of freedom and scepticism and boldness which alone can form the basis for true progress.



FREETHOUGHT AND SOCIALISM.

There need be no question of the truth that "on the heels of education for the masses, Socialism ever treads," though the statement as it stands savors of fallacy—that Socialism is the one inevitable outcome of education. For it is true that, though Socialism is a result of education, it is only one of a large number of more or less erratic movements that mark the present age of increased liberty of thought and speech. Not only Socialism, but Trades Unionism, Anarchism, Christian Science, Spiritualism, and a multitudinous variety of more or less morbid cults have come from the application of a "little learning" and a little freedom to the uncultured intellects of the masses. Not that we despise the learning or the freedom, for everything must have a beginning, and the human mind, like the human body, must pass through its stage of infancy.

But it does not follow that "Socialism," as commonly put before us, is the most rational or legitimate, the best or the most practical outcome of the education of the masses. While Utopian dreams of Socialistic conditions are dulling men's minds to the gross corruption around them, while they are being amused by visions of a time when human nature will be changed, when love will take the place of greed, and a round of enjoyments will take the place of grinding toil, the priest and the politician are welding the shackles of serfdom upon them. It is not without reason that the Pope claims a bigger empire in America than that he has lost in Europe.

No. If wealthy Freethinkers do not care to identify themselves with the cause the labors of which they once shared, it behooves the militant Freethinkers to ask themselves what share of the blame lies at their own doors. That Freethought work is needed, and needed as urgently as at any other time, must be manifest to every inquirer, and he is the loser who hides himself instead of standing out boldly and taking his share in the battle for human freedom and progress. But it

is not for us to throw stones at him or denounce him upon grounds which are merely matters of speculation, such as his motives, in which we may be altogether mistaken.

In our opinion, the Co-operative movement in Britain is setting before the world the most valuable lesson of self-help and true Socialistic work that has ever been seen, and if this lesson were largely copied in other countries, Socialism would soon become a real and dominating factor in society.

WANTED FOR INVESTIGATION—"DISINCARNATE" SPIRITS!

This announcement will be read with some interest by our readers. It shows clearly that, in modern forms of superstition, Toronto folks are determined not to be left behind foggy old London or cultured Boston :

"To extend our knowledge of various mental and psychological phenomena, the Canadian Society for Psychical Research has been incorporated in Toronto. President, Dr. J. S. King; Vice-Pres., T. F. Corey; Sec., H. G. Paul; Treas., J. H. Trott; Directors, Col. R. B. Hamilton, Dr. W. E. Hamill, S. A. Knox, Prof. J. F. McCurdy, Dr. J. S. Bach. It is the purpose of the society that all investigations shall be systematically and skilfully conducted and results faithfully recorded; and such reports, whether the work of individual members, branch societies, or committees of the parent body or of the branches, shall be placed with the board of directors of the parent society to be dealt with. The new society, following the lines of the parent bodies of England and the States, will investigate dreams, apparitions, clairvoyance, disincarnate spirits, the influence of mind on mind, and other like subjects."

We recommend the new society to undertake the investigation of the psychical phenomena mentioned in 1 Sam. 28:15, and the dream noted in Matt. 1:20, on which the divinity of Jesus depends. The evidence is about as good as any they are likely to get in the most modern cases. While they are on the job, they might also clear up the case of clairvoyance noted in Matt. 4:8, when the devil showed "all the kingdoms of the world" to Jesus from a mountain peak; and the apparition that Balaam's ass perceived. If the society gets hold of some real disincarnate spirits, they may be able to tell us whether the dead who rose from their graves (Matt. 27:52-3) were of the same genus, or were incarnate spirits or just plain ghosts—whatever these things may be.

It is pleasing to note that, if the new society does succeed in "raising the devil," it has a brave military man to defend it, as well as a few doctors to restore to consciousness those

who may be overcome by the apparitions or disincarnate spirits produced, for the scientific precautions taken will undoubtedly secure the reality of all the phenomena. We hope the society will soon publish copies of the photographs taken.

SIR OLIVER LODGE AND TELEPATHY.

Sir Oliver Lodge contributes an article to *Harper's Magazine* for August, in which he asserts that "the Psychical Research Society of London has conclusively demonstrated the reality of telepathy;" and in simple language he describes the process of transferring a telepathic message from one brain to another. You think a thought; the thought, converted into appropriate vibrations, travels along the effluent nerves to the epidermis, whence it is conveyed (like a Marconigram) upon etheric waves to the recipient, whose nerves carry it to the brain, re-transforming it into a thought on the way. It's just like taking a phonographic record and reproducing it. How does Sir Oliver Lodge know all this? We don't know, but it must be true, for does not a great scientist assert it, and is it not recorded in the Psychical Society's Transactions? Proof? What folly to ask for proof when we've got the fact!

As another sign of the increase of Catholicism in Ontario, we note that a new church, St. Helen's, has just had its corner stone laid by the new Roman Catholic archbishop, Mr. M'Evay, in Toronto. It is to cost \$75,000, and its tax exemption means that the citizens of Toronto will have to contribute a sum of about \$1,400 a year towards its support.

Kid Wedge, a once well-known Western prize-fighter, has accepted Christ and the pastorate of the first Presbyterian Church, Barnston, Neb., for one year, with a salary sufficient to pay his expenses at the State University. In a letter to the press Kid Wedge defends prize-fighters from a charge of being "human brutes," and says that if ordinary people knew more about them their opinions would change—a remarkably 'cute observation for a prize-fighter. Mr. Wedge, we suppose, is getting too old for the ring, and rightly imagines that Bible-banging is more profitable, more pleasant, and less risky than smushing noses, breaking jaws, or crashing the solar plexus.

Rev. W. Peace, of Brighton, Eng., recently died leaving an estate worth \$285,000. Like Spurgeon, he "reached heaven at 2.15," but was he admitted?

Mad Murdock.

THE NEW GOSPEL.

II.

THE practical abolition of hell, to which those who oppose the new gospel are consigned, necessitated a place of retirement for the classes as distinct from the masses. This being apparent, steps were taken to re-interpretate The Word, and the result has been the founding of Hades. This is no common joint, and must not be pronounced like shades, jades, or trades. It is pronounced as though spelled hay-dees, but carters, diggers, carpenters, farmers, shovellers, sweeps and socialists are forbidden to so much as name it. They ought to know their place, and are as free to go to hell as ever, and now have it all to themselves. Hades will be reserved for those who, through wine, women or gasoline on the one hand, or through putting their money on the wrong stack at the right time, or on the right horse at the wrong time on the other hand, fail to make good. The person who once could be seen at receptions at Government House, at an aldermanic feed, in one of the chief seats in the synagogue, or on the lawn at the races, and cannot now secure the password, is deemed already there, nor can he be released till the debt to society is paid. It is the purgatory of the plutocrats.

The New Gospel enjoins Prayer—for the heathen ; Faith—on Sunday ; Works—if you can find anyone to work ; Sanctification—as indicated by a silk tile and well-cut frock coat ; Charity—where it will do most good (which, incidentally, is in the columns of a widely-circulated paper) ; Good Will to All Men—who are better “fixed” than yourself ; Justification—for what you did to Jones ; Redemption—at par of the bonds you got as a bonus to let them use your name ; and Repentance—when you are caught.

MISSIONS WILL PAY.

At no time in the world's history has such activity been seen in the religious field, and with good reason, because it is now possible to make progress at a rate before unheard of. Differences have been all but wiped out by a clearer view of the meaning of God's message to sinful man, and the Churches are to unite so as to form a combination that, while keeping down cost to a minimum, will vastly increase the output of the finished product. With a merger of the churches, not only will the spiritual life be better administered, but temporal matters will greatly benefit. Free trade will be secured to everybody—who is a Christian ; “none daring to make

(hem, pradd.' Intimidation will be impossible. The person who is not content to work for the wages his employer offers will be entirely free to quit and no one will be permitted to coerce him. The working man will be taught that champagne is a better drink than beer, and statistics will be published to show that, while many laborers get drunk on the latter, they are rarely known to get drunk on the former.

Hygiene will be taught in the schools, so that a laboring man can maintain a family in health and comfort on what is now thrown away, at a cost of fifteen cents a day. For instance, neck of beef is better boiled than roasted, and the remains of the boil can next day be made into meat pie; while the third day the bones can be made into a delicious soup—if eaten with humility and thankfulness. Property will be protected, and Socialism and all manner of discontent will be kept down with a firm hand. The unemployed will be looked after carefully during the winter season, and each will be furnished a tract on temperance; once a week they will be furnished with skilly soup, which is said to be very nourishing, as experience has proved that it is really cheaper to sustain life in the beggars than to bury them. This may at first seem difficult to believe, but there has to be considered what would be the effect on the labor market if the unemployed were allowed to drop off for want of the trifle necessary to maintain life.

Our readers will note some difficulties that are sure to arise and which we anticipate. With the rights of property secured and wealth increasing in the hands of the classes, the ranks of the masses will tend to become poorer; a state of things for which no solution has been so far found that would be satisfactory to those in authority. This being so, the more poverty, the more want; because we (that is, they) are by nature carnally minded; the more want, the more envy; the more envy, the more crime; the more crime, the more convictions; the more convictions, the more repentance; the more repentance, the greater the number that are brought to the knowledge of the truth as it is in Jesus. Thus does the Almighty, backed by the classes, furnish a startling illustration that

“GREAT IS THE MYSTERY OF GODLINESS.”

All this points to progress with a very large P, and we are made alive to the fact that Heaven will soon be overcrowded. There is no use dodging the issue: the limits of the Heavenly City must be extended; new streets opened up and proper park accommodation afforded. The building by-law must be extended, and overcrowding prevented by the erection of municipal tenements. This will cost money, but such men as Rockyfellow, Cox, Coady, or Cashman could be induced to lend on bonds. It would be just like lending money in an old coat, for these far-seeing and philanthropic

financiers would never look for the payment of their principal : all we would have to do would be to pay the interest—for ever and ever, Amen !

The most satisfactory feature of the revision lies in this, that it is neither conservative nor radical, but essentially reformatory in its spirit. Doubtful and inexplicable points have been laid aside for future consideration ; errors in translation have been corrected by professors who, though English, are probably better Hebrew scholars than Moses was ; and what is necessary to the life of the Church to believe is rigidly believed and will continue to be believed, until, to keep abreast of the times, a new revision of God's Holy Word seems necessary.

In our treatment of the subject such trifles as the Creation, the Devil, and Noah's Flood have been omitted : the proof that the earth and its fullness exist is proof enough that it was made or found ready made. Proof that it was made as stated may be shown to the satisfaction of everybody who can agree with the following logic :

Donald was a believer in much that was not easily proved ; among other things, he believed in the existence of an evil spirit that took the form of a river horse.

"How do I know that there iss a river horse? I am not a poy an' I am not afraid of anything whateffer ; but I am afraid of the river horse ! Now whaat way could I pe afraid of the river horse if there wass no river horse ? You will tell me that !"

As to the Creation of the Devil, a devil was necessary to the Plan of Salvation ; then if we believe the rest, how the devil can we say that he does not exist ?

As for the story of the Flood, it is cheering in these days of rampant Atheism to note the following :

"From the *Hudson Bay Hooter*, by wireless from H.M.S. Snark, off Resolution Island, Hudson's Straits.

"While making excavations on the line of the Ararat, Nineveh & Uz R.R. the workmen came upon what is believed to be the most wonderful find of the Christian era. It is in the form of a large bill-board that was covered by a great depth of clay containing powerful preservative qualities. The board itself was covered with a thick coating of pitch, and was probably formerly used as a gang plank for the ark. It was covered with characters in some totally unknown language that have been translated by Prof. Nicolai Murphiani of Watkins' Glen University. On one side was :

"NOTIS.—KNO TRESPUS WIL BE ALOUD on thes premis wich is a mining clame off fool size with all its spurs dips and angels having a depth off 1500 feat to a lane.

"This clame has been discovered by me and is cald

" "The Ararat Cobalt."

" "KNOAH, Owner."

"On the other side was :

"B.C. 2270. Special Excursion of the Sons of Sin Old Boys by the rock ballasted track, vestibuled, peerless parlor cars of the Eden & Shinar R.R. to their splendid park, EDEN ADAMLESS. Return, \$1.50. Splendid service. Pink lemonade for the children, only 5c. Hard stuff can be procured behind the grand stand. Fig leaf dancing in the pavilion.

"Boating on the River of Life. See the great Tree of Life. Lofty Grove of Trees of Knowledge of Good and Evil.

"Genuine Flaming Sword.

"Cinematograph moving pictures. Adam as first tailor, Adam and Eve in undress parade, Adam hoeing in heat of day, Eve chasing chickens off onion beds, menagerie coming to get named. Serpent as a fruit dealer. Cain and Abel fight in 40 rounds. The first eviction.

"Gramophone. Adam putting it off on his wife ; Adam talking to himself for fetching his toe on a stone.

"Visit the Art Museum. Skeleton of Adam before Eve's time showing even number of ribs. Skeleton of Adam after Eve's time showing rib short on one side. The whole exhibition is so realistic that experts say it cannot be distinguished from the original !

"Gates open at 10 a.m., when train arrives. Splendid Quadrille Band. Comic Songs by the Canaan Quartette. By special request they will render that soul touching melody : "The Old Man's Drunk Again."

"Special train leaves Ararat at 7 a.m., arrives at Eden 10.30 a.m. Shem, President ; Japhet, General Manager.

"For parlor car reserved seats and berths address Ham & Sons, Room 419 Ark."

Sceptics may question the authenticity of the foregoing find, but we would expect that, nor do we hope that they would be satisfied even if we produced the excavation from which the bill-board was taken. But I do not appeal to such, but to true believers who can read the story of the Flood, as told by Moses, with confidence. To such we appeal that they use this latest find as corroborative evidence of the truth of the Bible story. Our information is in some respects more full than that of Moses. We cannot only give the latitude and longitude of Resolution Island, but we are in possession of maps—Sunday School maps—showing the position of both Ararat and Eden.

THE BLUFF CALLED.

BY C. BOWERMAN, D.D.S., BEAVERTON, OHI.

THE more I observe and read and study, the more I become convinced that the "divine" and the "supernatural" of the theologians are really non-existent and purely imaginary, as is also, of course, the "revelation from God" contained in the Bible. All are simply outgrowths of the human imagination, and

can be explained only by absolute laws of psychic phenomena. The word "Savior" is a misnomer (in both a theological and a practical sense) when applied to the so-called Man-god of Nazareth, for he has not saved his people from their sins. Education and wise secular laws are far greater factors in producing present-day morality than are the silly vaporings and impassioned appeals of religious enthusiasts and fanatics. How narrow and illiberal these can be is shown when they condemn as worldly, wicked, and sinful such innocent recreations as ball-playing or concerts on Sunday, dancing, etc., which are not in themselves immoral. It is a healthy sign when people are beginning to cease paying attention to the (hell) fiery denunciations of gloomy ascetics and prudes.

The following is clipped from the Cannington news in the *Beaverton Express* of this week :

"We are a degenerate and perverse race. No doubt about that. Here for three weeks we have had the untiring efforts of two most powerful evangelists (Crossley and Hunter) to impress this community with the necessity, spiritually, of putting its house in order. The various frivolities and pleasures of the world were scored and scorned, especially the delusive and seductive dance. Not in the recollection of the writer has there ever been a public dance hall in Cannington until Monday last, when no less than two added their charms to the programme of enjoyments, and both were exceedingly well patronized."

Beaverton, July 17th, 1908.

THOUGHTS OF A THINKER.

BY T. DUGAN, ALBANY, N. Y.

THE UNIVERSE, AND MAN'S RELATION TO IT, FROM THE SCIENTIFIC AND THE CHRISTIAN POINTS OF VIEW.

III.

IN this country to-day, every man has a vote. You cannot confer any more power upon men than to place in their hands the ballot, for the ballot decides every question. Men have no necessity to resort to anything else. In France, previous to the Revolution, they had no ballot, and the only resource left them was a bloody revolution. The ballot, though, works two ways. In the hands of an enlightened people it is a blessing ; in the hands of an ignorant people it is a curse. It is a curse, because it only helps to rivet the chains of slavery still more firmly upon those who possess it, and it does it in such a way that they are not conscious of it.

I have heard men say, and apparently intelligent men too, if you ask them why they are partisans of any particular party : " My father was a Republican, and that is good enough for me," or " My father was a Demo-

ent, and that party is good enough for me." Among the various sects which claim to be Christian, but no two of which believe alike, all say that the adherents of every other sect will be damned. Ask any of them why they believe as they do, and you will find their answers to be practically the same: "My mother's religion is good enough for me." Such an answer only demonstrates the fact that if the mother believed in Mumbo-Jumbo, it would be the son's duty to believe in him also, for if he took the first upon trust without investigation, he should accept the other upon the same grounds. It is out of the power of any man to distinguish between them unless he examines into the claims of both. Any man who is ignorant in regard to the nature of the universe is not competent to form a correct judgment upon subjects appertaining to it, any more than a witness is competent to give testimony in a court of law if he has no knowledge appertaining to the issue in litigation. This is where the difficulty begins in endeavoring to promulgate correct ideas in reference to the nature of the universe, so as to enable those who toil to grasp the idea that they have been not only deceived, but robbed upon all sides by those who are associated together for no other purpose. Such is the situation!

I will now quote an extract from Herbert Spencer's last book, published a year or two before his death, in reference to Space. I do so, in order to press still more firmly upon your minds this question of *Space*. Here is what Spencer says;

"It is commonly supposed that those who have relinquished the creed of Christendom occupy themselves exclusively with material interests and material activities,—thinking nothing of the How and the Why, of the Whence and the Whither. It may be so with some of the uncultured, but it is certainly not so with many of the cultured. In the minds of those intimately known to me, the 'riddle of existence' fills spaces far larger than the current conception fills in the minds of men in general.

"After studying primitive beliefs and finding that there is no origin for the idea of an after-life save the conclusion which the savage draws from the notion suggested by dreams, of a wandering double which comes back on awaking, and which goes away for an indefinite time at death; and after contemplating the inscrutable relation between brain and consciousness, and finding that we can get no evidence of the existence of the last without the activity of the first, we seem obliged to relinquish the thought that consciousness continues after physical organization becomes inactive.

"But it seems a strange and repugnant conclusion that with the cessation of consciousness at death, there ceases to be any knowledge of having existed. With his last breath it becomes to each the same thing as though he had never lived.

"And then the consciousness itself—what is it during the time that it continues? And what becomes of it when it ends? We can only infer that it is a specialized and individualized form of that Infinite and Eternal Energy which transcends both our knowledge and our imagination; and that at death

its elements lapse into the Infinite and Eternal Energy whence they were derived.

"Concerning the outer world, as concerning the inner world, those who have not satisfied themselves with traditional explanations, continually have thrust upon them the same questions—trite questions concerning the origin, meaning and purpose, alike of the Universe as a whole and of all its living contents, down to the microscopic forms of which earth, air and water are full. On the Agnostic these questions are continually forced, and continually he sees the futility of all efforts to find consistent answers to them.

"There is one aspect of the Great Enigma to which little attention seems given, but which has of late years more frequently impressed me. I refer not to the problems which all concrete existences, from suns down to microbes, present, but to those presented by the universal form under which these exist—the phenomena of Space.

"In youth we pass by without surprise the geometrical truths set down in our Euclids. It suffices to learn that in a right-angled triangle the square of the hypotenuse is equal to the sum of the squares of the other two sides: it is demonstrable, and that is enough. Concerning the multitudes of remarkable relations among lines and among spaces very few ever ask—why are they so? Perhaps the question may in later years be raised, as it has been in myself, by some of the more conspicuously marvellous truths now grouped under the title of "The Geometry of Position." Many of these are so astounding that but for the presence of ocular proof they would be incredible; and by their marvellousness, as well as by their beauty, they serve, in some minds at least, to raise the unanswerable question—How came there to exist, among the parts of this seemingly-structureless vacancy we call Space, these strange relations? How does it happen that the blank forms of things present us with truths as incomprehensible as do the things it contains?

"Beyond the reach of our intelligence as are the mysteries of the objects known by our senses, those presented in this universal matrix are, if we may so say, still further beyond the reach of our intelligence; for whereas those of the one kind may be, and are, thought of by many as explicable on the hypothesis of Creation, and by the rest on the hypothesis of evolution, those of the other kind cannot by either be regarded as thus explicable. Theist and Agnostic must agree in recognizing the properties of Space as inherent, eternal, uncreated—as antecedent all creation, if creation has taken place, and all evolution, if evolution has taken place.

"Hence, could we penetrate the mysteries of existence, there would remain still new transcendent mysteries. That which can be thought of neither as made nor evolved presents us with facts the origin of which is even more remote from conceivability than is the origin of the facts presented by visible and tangible things. It is impossible to imagine how there came to exist the marvellous space-relations referred to above. We are obliged to recognize these as having belonged to Space from all eternity.

"And then comes the thought of this universal matrix itself, antedating alike creation or evolution, whichever be assumed, and infinitely transcending both, alike in extent and duration; since both, if conceived at all, must be conceived as having had a beginning, while Space had no beginning. The thought of this blank form of existence which, explored in all directions as far as imagination can reach, has, beyond that, an unexplored region compared

with which the part which imagination has traversed is but infinitesimal—thought of a Space compared with which our immeasurable sidereal system dwindle to a point, is a thought too overwhelming to be dwelt upon. Of late years the consciousness that without origin or cause infinite Space has ever existed and must ever exist, produces in me a feeling from which I shrink."

Such are Herbert Spencer's thoughts in reference to Space! Do people ever give any thought to such a subject? No, not that I ever heard of until I read those words of Spencer's in reference to it. Yet it is a most important thought, for it points out the road by which we should travel—the road which leads to a knowledge of the nature of the Universe. Once grasp the idea of what Space signifies, and superstition will disappear from off the surface of the earth. Think upon this conception just once, and endeavor, if you can, to conceive what Space signifies, and then think where the Christian God comes in.

However, before I read these words of Herbert Spencer's in reference to Space, the idea often occurred to me. I could see that I, and every other animate and inanimate thing, even to the microscopic speck of dust upon the wing of a moth, occupied what we term Space, just as truly as does our solar or sidereal system; and, beyond all that we could possibly imagine in reference to its extent in every direction, I could perceive that it was boundless—infinite—unthinkable. I could also perceive that it must be filled—positively filled—with some substance beyond the power of our infantine minds to comprehend, for without some substance there would be a vacuum, which is absurd to imagine, and because without a medium of some kind we could not see a *star*. This something must be concomitant with space—both may be "one" for all we know, and one could not exist without the other.

Science now has demonstrated the fact that such a substance exists, and it terms it Ether—celestial ether; and also that it binds every known and unknown substance in bonds as firm as steel together, and that it is through its power that the Universe is actuated throughout boundless space. Marconi utilizes it to transmit messages without wires. Without it our telegraph wires would be powerless to transmit a message. Without it there would be no motion of any kind—the universe would be dead. Science also considers that all our various so-called elements, to the number of seventy or more, have been distilled by natural laws from out of this universal substance, and that they pass back into it after they have performed their work, to be redistilled again, and so on for eternity.

(To be continued.)

There is nothing in this world is not so much where we stand as in what direction we are moving. Oliver Wendell Holmes.

BOOK NOTICES.

THE HUMANITARIAN REVIEW (854 E. 54th St., Los Angeles, Cal.; 10c per copy; \$1.00 per year) begins a new and enlarged series with its August number. Its 58 large pages are printed in fine bold type on good paper, and it has for frontispiece a picture of the Review's new office—a real, if somewhat primitive wooden structure of the plainest type—in which we hope the editor will be able to carry on his magazine with profit to himself, as we are sure it will be to the benefit of his subscribers. The August number is filled with good matter, notable among which is an appreciative sketch of the life of the late Col. Ingersoll, by W. J. Armstrong, containing some very discriminating remarks on the great orator's style.

THE AMERICAN JOURNAL OF EUGENICS, Mr. Moses Harman's new journal and successor to *Lucifer*, has removed from Chicago to Los Angeles, Cal. (140 South Main St.). The July number shows that Mr. Harman must have secured some strong financial backing, its 48 closely-printed pages, with their clear type and heavy toned paper, involving considerable outlay. Among the matter of interest in this number are "The Church and the Woman," by Louisa Dana Harding, and "Race Culture and Socialism," by Dr. Saleeby. "Eugenics" deals with a most important question—the physical and mental development of the human race, and opens its pages to discussions of most of its leading phases; its editor has suffered several terms of imprisonment for his freedom of speech, though it is difficult to imagine that the judges who sentenced him were really honest in their decisions, for there is in the issues we have seen nothing that could be reasonably objected to by anybody who reads the daily papers; and it is to be hoped that he will escape any further persecution. (10c. a number; \$1 a year, plus 24 c. postage.)

A BRAINY DIET FOR THE HEALTHY. By Sophie Leppel. London: L. N. Fowler & Co.; 50 c. In this little volume of about 80 pages Miss Leppel condenses the results of her long years of experiments in the effects of foods on the human body. She is an anti-vegetarian, and believes that almost anything can be done with the body by suitable dieting. Of herself she says: "I have adopted the plan for twenty years, and I find that my brainy diet has not played me false one day—not even one hour..... The question may be asked whether my brain never gets tired? Yes, my brain gets tired when I have not had time to sleep eight hours out of twenty-four, but an extra sleep restores it quickly to its usual strength. I feel my brain soft and moving when it is tired, but when the brain is properly nourished there is a sensation that it is as strong as a rock." Indeed, so much can be done by varying the proportions of pork and beans, cabbage and pie, and so on, in our diet, that we should think Miss Leppel would be a grand helper to the Japanese in their efforts to lengthen the national legs by dietetic changes and other reforms. The wide scope of Miss Leppel's theories may be gauged from this sentence: "Business people who interview their clients should always take raw juicy fruit instead of stewed fruit, if they wish to be persuasive." The truth of this maxim will be manifest when we remember that after Eve had eaten the raw juicy apple she was able to persuade Adam to commit the sin of his life.

QUOTING FROM GRAY'S ELEGY.

"That's it," said a man who had stepped in the corner grocery store to get 3½ pounds of granulated sugar. "I'm going home tired. I remind myself of the line :

"The plowman homeward wends his weary way."

"You mean plods his weary way," said the school-master, as he went out of the door with a can of kerosene. "He meant to quote the line which reads :

"Homeward the plowman plods his weary way," remarked the village lawyer.

"I meant to quote just what I did quote," said the first speaker, sternly :

"The weary plowman homeward plods his way."

"I understand your quotation," said a man who was sitting on a sugar barrel, "to be :

"Weary the homeward plowman plods his way."

"You are wrong," said a neighbor, who was enquiring the price of hams. "He said :

"The weary plowman homeward plods his way."

"Pardon me," broke in a traveling salesman for a sausage house. "If the gentleman intended to quote from Gray's Eulogy, the quotation should read :

"Homeward the weary plowman plods his way."

"Please understand," said the man with the 3½ pounds of granulated sugar, "that I do not make mistakes in quotations. I have twice said that the line is :

"The weary plowman plods his homeward way."

"I understand you to say," observed another neighbor :—

"Homeward the plowman weary plods his way."

"We may easily have been mistaken as to what he said," remarked an elderly man, "but what he undoubtedly wished to say was :

"The plowman weary homeward plods his way."

"That is not what I wished to say and not what I did say !" retorted the man with 3½ for 17 cents. "I said, and I will stand by it :

"Weary the plowman plods his homeward way."

"Pardon me for butting in again, gents," said the sausage drummer, "but I must insist, as before, that if you would accurately quote the immortal Eulogy, the line must read :

"The plowman weary plods his homeward way."

"Gen'm'n," said the village good-for-nothing, getting up from a keg of nails behind the stove, "you'rol wrong—'cuse me, you're all wrong. The quotation is :

"The weary plodman homeward plows his way."

Thereupon they went their ways, every one even to the last speaker, believing he was right.—Youth's Companion.

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WHAT IS LIFE?

(From "Buddhistic Meditations," in "The Open Court," freely translated
by Rev. A. Lloyd from "Fukio Taikan," a Japanese Buddhist work.)

What is man's life? A bubble on the stream,
Raised by the splashing rain, which merrily
Dances along the swiftly-gliding wave,
Full of apparent life, then suddenly
Breaks and dissolves, and leaves no trace behind
To show where it hath been.....

A summer moth,
Hovering at night about the candle-flame,
And finding, first, its transient joy of life,
And then its death.....

A frail banana-leaf,
Spreading its beauties to the morning wind,
And broken in a trice.....

A dream that comes
To lure the soul with sham reality,
Yet fading in a moment, when the mind
Wakes to the Truth.....

A shadow on the path,
Lacking all substance—echo without voice,
Vain phantasy of action.....

Such is life.

—*Zeisho Aisaku.*

FAITH AS EVIDENCE.

BY AUSTIN BIERBOWER.

THAT religion is more important than anything else, is reason not for easier belief but for harder study. The more vital a tenet, the more need of learning whether it is true, instead of settling it by neglect. Religion has no more place than science for faith as a support, except where it is false. If true it may rest on knowledge; if unknowable, it is no subject for acceptance. Our faith in such cases is but guessing, and is no more apt to be good guessing than bad.

Religion cannot safely be founded on ignorance. What we do not know cannot be learned by not thinking about it. Belief should come after knowledge, not before, and it should be no greater than the extent of our information. We might as well take a census on faith as a creed, having no more capacity to get religious than mathematical truth without learning it.

One who takes things on faith usually takes what is false. It is easier to be mistaken on faith than to be correct. Where there are a hundred ways of being wrong and only one of being right, there is only one chance in a hundred of being right by faith.

Many believe only as an excuse for not working. If they can by faith escape study, they think they get so much advantage. Faith is thus intellectual laziness. In believing, one concludes before he exhausts his subject, stopping half-way in inquiry. Faith is a giving up, or surrendering to intellectual despair. It begins where investigation ceases, and is an opinion for which there is no warrant. One stops when his powers give out, not when the subject is exhausted, and, as a result, gets nothing more than a sportsman does who quits when his ammunition is gone instead of when the game is bagged. Because we cannot understand a thing we are not justified in accepting it without understanding. What we cannot know we have no right to believe, and it is our duty to doubt it. While we may speculate about it, considering the probabilities indicated by our present knowledge, we have no more right to accept anything unknown as true than to reject it as false.

For there is no more warrant for believing than for doubting; and doubt is the only proper attitude of the mind where the evidence is wanting. The fact that we want to believe is no excuse for belief. To follow desire in the acceptance of a doctrine is no better than to follow it in other respects where it is unwarranted. There is no more virtue in following our desire for immortality, for example, by irrational believing, than in following it for eating when we require no food. We should neither

believe nor eat to excess ; and faith is always excessive when the evidence is deficient. Such faith is only selfishness. Because people want something good, they try to take it, without having a title to it, which is a kind of theft.

People should consider whether they hold their views by any right. Most of them have been obtained dishonestly, and the practice of believing without evidence produces further dishonesty. Believers are all insincere, and are guilty of immorality. Only doubters are honest where matters are not proven ; and one has no right to be anything but a sceptic when he does not know. To believe is to misuse the mind. Faith is always a vice, and a strong believer is never an honest man. Most believers, indeed, are followers of others who are thought to know ; and such persons, while they may escape dishonesty, do not escape error. To follow those who do not know is simply to unload the guilt of their mistakes on to the leaders. One can never lead others into a knowledge which he has not himself ; and they who try to make people believe are engaged in dishonesty as a business. Bad as it is to believe when one is aware that he does not know, it is worse to make others believe in his ignorance and take his teachings without doubt. If we are ignorant ourselves, we cannot make others intelligent by imparting what we do not know. Our ignorance does not become knowledge by being transferred, and none will get information by following those who are in error. Teachers of faith are therefore dishonest, and followers of others in religion are dupes. To be guided by those who do not know, merely because we know not how ignorant they are, is not to get for us any better information than they have.

Religion is no subject for trust, either in other men or in the subjects considered. We should know that others know before we follow them, just as we should know that a proposition is true before we accept it. It is no safer to take other people as true than to take things as true. Men are more apt to deceive us than things. In believing others we take two chances of going wrong : one in the probability that they do not know what they teach, and the other in that they purposely deceive. While facts may deceive us, they never do so intentionally ; but not so men. The follower is usually twice a fool : once in believing what is false, and again in trusting another who claims to know.

There is no essential difference between believing a thing that one does not know to be true, and believing a person whom he does not know to have the truth. People may, by the same misuse of the mind, believe either things or persons. Some who have no evidence for what they believe, accept the authority of those whose knowledge they are equally ignorant of. Whether we believe without knowing the truth of what we believe, or trust in persons without knowing their capacity to inform us,

the belief is the same : it is the acceptance of an opinion without evidence for it.

But there are many who would rather let others fool them than fool themselves. They like to put off the responsibility of their folly on somebody else. It is thought easier to follow than to investigate, and to see where one is leading than to see whether what he leads to is right. Many like to believe without assuming the responsibility of getting the truth. Shifting the guilt of their errors on to their fellows, they think they are right if they follow faithfully. To trust, even if it be to trust a deceiver, is thought to be a virtue ; and many believe they are good if they do the best they can in choosing a guide. Some would like to escape responsibility in forming opinions by faithfulness in keeping to them. People naturally hold more firmly to borrowed views than to original ones ; and he who takes his opinions from others is a stronger Churchman than he who forms them for himself. People who do not investigate think their conclusions more reliable than those who do : and most followers take their steadfastness from those from whom they get their opinions, which is often a steadfastness taken from those who themselves have none. Faith grows stronger as it gets farther from investigation. The first believer is generally skeptical, the next credulous, and the last certain. With each remove one becomes more convinced. As evidence gets lost, faith grows stronger, until by the time one knows nothing of a matter, he has no doubts about it.

Nearly all successful religions were started so far back that none now know the lack of evidence on which they were founded. By as much as one can be excused from looking into a subject, he feels justified in holding firmly to it. What he sees no reason for he thinks someone else must have reason for ; and he believes in the reason of he knows not whom. Ignorance of long standing is thought the surest knowledge, and by the time one cannot remember that he never was ignorant, he thinks his knowledge amounts to certainty.

In religion, as in everything else, the truth can be had only by learning it, not by believing it, or by believing anybody who has it. No religious truth can be known till it is discovered. We cannot commence our investigation by believing what we want to know. Belief should come after study, not before, it being a result instead of a cause of knowledge. What we accept before we know is pretty sure to be wrong. It is hard enough for search to discover truth, and we ought not to expect lack of search to get it. Indolence should never take the place of effort in matters of inquiry ; and to believe before we know what to believe, is to plunge ourselves into certain error. One can make a mistake by negligence but not hit the mark by it. Truth does not come to us unsought, and they who do not look for it rarely find it. Longing for truth is no substitute for

hunting for it. What must be found is not attained by simple wanting.

Faith is the reliance of the lazy man as well as of the ignorant one ; and his hope is not that he will learn anything by it, but that he will never find out that he does not know. Of most religious problems we know nothing, which spares us the humiliation of finding out our ignorance. Many accordingly affirm their views with confidence that they can never be contradicted, and think they have the truth because they are sure none can show them to be in error. For what nobody knows, nobody can disprove ; and so many go on holding mistakes in security. The ignorance of all men is the refuge of the believer ; and it is thought to be something not to be exposed.

The unknown is a realm in which most people have their religious knowledge ; and they think it unbounded because it is indefinite. Many are more loth to give up what they have not than what they have, and so cling to religious "truth" which they have never learned. People assert their dogmas and then stick to them, instead of discovering the truth and then believing it. The unknown is the greatest part of theology. Dealing with subjects beyond our reach, it seems as profitable to accept them without investigation as with it. What man cannot know he is no more likely to be in error about before investigation than after it ; so that many believers seek the unknown as the realm of their hopes, which, if they can never be established, can never be overthrown.

Many persons are actually looking for what they cannot know. It is the only thing that gives them security in religion. As the known has long been found unsatisfactory, they think it prudent to take up the unknown. More systems have accordingly been made out of nothing than out of anything else. It has no limitations like facts, and there is always enough of it. To some it is peculiarly satisfying, since they can easily get full of it. Nobody can disprove it, which would be to turn it into something. To take their Nothing away from some people would make them poor indeed. Unable to live on the material, they long for what has qualities which they do not know. There is actually a great demand for something that cannot be known. If it could be known it might overturn their faith ; so that it is claimed to be better to have faith than to have knowledge. Nothing is something which can easily be believed in ; and it is not likely ever to put in an appearance to contradict itself. Whatever is said about it is as likely to be true as false, and it cannot be disproven. Contradictions even do not destroy it, but it has all the requirements of a great creed.

To believe is to favor one side of a proposition, and therefore not to proceed rationally. Whether a thing is true is decided as it is wanted, not as it is learned. This is not impartial investigation. To be rational, one must as readily doubt as believe, and must always conclude according to

the evidence alone. Faith, which gives weight to one side of the balance, and so neutralizes some of the proof, is always unfair; and he who practises it is dishonest. There is no sincerity in faith, it being always hypocritical. Its nature is unjust, and it usually contemplates a wrong; so that, instead of meriting reward, as many think, it merits punishment.

Men are not saved by faith, but are destroyed by it, it being usually the prelude to a blunder; and we should preach against it as much as men are preaching for it. Instead of leading us into truth, it leads us into error, and people should be taught always to reason without it. There can be no good thinking in which it has part. Partiality in the consideration of evidence is always a vice, and naturally leads to wrong.

The enemy of reason, and wholly irreconcilable with it, faith has much to do with the world's insincerity, and especially with treachery and persecution for opinion. Wanting to sustain views not proven, or "facts" not known, it is ever on the lookout to trick the mind. Instead of having a place in ethics, its whole nature is unethical, it being simply unfairness. It is the chief cause of human weakness, and weakness of conscience as well as of intellect. Striking at morals no less than at reason, it prevents us from both knowing and doing the right. While paralyzing investigation, it introduces errors as known facts, and makes men act on them as well as believe them. Reconciling us to unreasonableness by first proclaiming it superior to reason, it tends to destroy the intellect by misuse.

The theory that we may use the reason, but not always or not fully, is a plea for the right to be a fool. We need all the reason we have and all the evidence we can get to form our opinions; and we know of nothing that can supplant reason in this. The strictest use of it is the only just use of it. We can never help reason by sacrificing any of it, or arrive at truth by giving away any of our means of getting it. To go partly by reason and partly against it, is to go wholly against it. Faith, in as far as it dispenses with reason or opposes it, is a calling on our ignorance to contradict our knowledge; and it serves its purpose on the principle of limiting our powers that we may do more.

(To be concluded.)

"Prohibition will work great injury to the cause of temperance. It is a species of intemperance within itself, for it goes beyond the bounds of reason in that it attempts to control a man's appetite by legislation, and in making crimes out of things that are not crimes. A prohibition law strikes a blow at the very principles on which our government is founded. I have always been found laboring to protect the weaker classes from the stronger, and I never can give my consent to such a law as you propose to enact. Until my tongue shall be silenced in death, I will continue to fight for the rights of men."—Abraham Lincoln.

THOUGHTS OF A THINKER.

BY T. DUGAN, ALBANY, N.Y.

THE UNIVERSE, AND MAN'S RELATION TO IT, FROM THE SCIENTIFIC AND THE CHRISTIAN POINTS OF VIEW.

IV.

PHYSICS is being developed rapidly, extraordinary discoveries are continuously being made. Some thirty-odd years ago Professor Helmholtz, the great German physicist, "investigated in a mathematical way the properties of vortical motions, and, among others, pointed out that if a vortical motion was set up in a frictionless medium, the motion would be permanent, and it could not be transformed." So says Professor Dolbear. Dolbear also says :

"Sir William Thompson at once imagined that if such motions were set up in the ether, the persistence of their form and the possibility of a variety of motions would correspond very closely with the properties that the atoms of matter are known to possess. Such vortical motions as are here alluded to, all have seen, as they are often formed by locomotives when about starting, if the air is quiescent. Horizontal rings, three or four feet in diameter, may be seen to rise wriggling into the air sometimes to the height of several hundred feet. They may be formed also by smokers by a vigorous throat movement, forcibly puffing the smoke from their mouths; and they can be made artificially by providing a box having a hole on one side an inch or two in diameter, and the side opposite covered with a piece of cloth. A saucer containing strong ammonia water and another with a strong hydrochloric acid may be set inside, and dense fumes will fill the box. If the cloth is struck by the hand, a ring will issue from the hole, and may go forward several feet, and its behavior may be studied. Such as are formed in the air under such conditions present so many interesting phenomena that it is worth while here to allude to them for the sake of helping the mind to a clearer idea of how some of the properties exhibited by matter may be accounted for.

"1. The ring once formed consists of a definite amount of the gaseous material of the air in a state of rotation, and in its movements afterwards retains the same material. It is to be noted that the ring is formed in the air, the white fumes serving merely to make the ring visible. The ring moves forward in a straight line in the direction in which it is started, just as if it were a solid body. It may move very fast, too—ten feet a second or more—and reach the distant side of the room, but it always moves of its own motion in a direction perpendicular to the plane of the ring.

"2. It possesses momentum, and will push against the objects it hits.

"3. If made to move rapidly adjacent to a surface like a wall or table, it will move towards it as if it were attracted by it, and generally will be broken up by impact against it.

"4. A light body, like a feather or a thread, will be apparently pushed out of the way in front of it, and drawn towards it if behind it—phenomena like attraction and repulsion.

"5. If two such rings bump together at the edges, each one will vibrate with well-marked nodes and loops, showing that, as rings, they are elastic bodies, and that their period of vibration depends upon the rate of the rotation.

"6. If two such rings be moving in the same line, but the hindmost one swifter so as to overtake the other, the foremost one enlarges its diameter while the hinder one contracts until it can go through the former, when each recovers its original dimensions.

"7. If two meet in the same line, going in opposite directions, the smaller one goes through the larger, and may be at a standstill in the air for a short time until the other has got some inches away, when it starts on in the same direction as before.

"8. If two similar ones are formed at the same time, side by side, at a distance of an inch or two, they always collide at once as if they had a mutual attraction. The result of the collision may be the destruction of one or both, or—

"9. Each one may break at the point of impact, and the opposite ends may weld together, forming a single ring which will move on as if it had been singly formed, or—

"10. Instead of breaking, they may rebound from each other, but always at right angles to the plane in which they were moving at first; that is to say, if they were moving in a horizontal plane before impact, they will rebound from each other in a vertical plane.

"11. These rings may in like manner be made to join into one.

"12. The materials of the ring may often be seen to be in rotation about the ring, while the ring, as a whole, does not rotate at all, a rotating wave.

"13. The parts of a ring may be in a state of vibration in the ring without changing its circular form, somewhat as if the ring were tubular and two bodies should move up on opposite sides till they met and rebounded to meet below, and so on.

"All these, and some other just as curious phenomena, may be observed in vortex rings, and may fairly be said to be due to the properties of the rings themselves. For instance, the vibratory motions alluded to in the fifth show that elasticity is a property of the ring, and that the degree of elasticity does not depend upon what the ring is made of, but upon the kind and degree of motion that constitutes the ring. If such a ring could be produced in material not subject to friction, none of the motion could be dissipated, and we should have a permanent structure, possessing several properties, such as definite dimensions, volume, elasticity, attraction, and so on, all due to the shape and motions involved.

"Imagine, then, that vortex rings were in some way formed in the ether, constituted of ether. If the ether be, as it is generally believed to be, frictionless, then such a thing would persist indefinitely; it would have just that quality of durability that atoms seem to possess. It would possess physical attributes, form, magnitude, density, energy—that is, it would not be inert. It would be elastic, executing a definite number of vibrations per second. This property of elasticity has generally heretofore been assumed to be a peculiar endowment of ordinary matter, and one was at liberty to imagine some matter without it because not so made. This view implies that elasticity is a necessary property of vortex rings: for as the velocity of rotation is reduced, so is the degree of elasticity; and if there was simply a ring without being in rotation,

it would have no elasticity at all, neither would it have any qualities different from the medium it was imbedded in."

The foregoing quotation from Professor Dolbear's work is enough to prove the fact that the inorganic world has inherent in it all the properties which constitute life, and that what we term "death" is simply a mutation—a change from one form of life to another. As Shakespeare puts it, perhaps crudely, if poetically :

" Full fathom five thy father lies :
Of his bones are coral made ;
These are pearls that were his eyes ;
Nothing of him that doth fade,
But doth suffer a sea change
Into something new and strange."

Science is proving this to be a fact more and more every year. There is a change of form—but there is no death in this universe of ours—not even in a grain of sand. And what is more : It is the opinion of our most prominent scientists, that all the elements now known are only different forms of one particular and ultimate substance, named *Ether*, which pervades infinite Space, and permeates and binds together all things that exist.

Our only reliable guide in life is that which we term "Science." In other words, the acquired experience of the race to which we belong. Science teaches us the nature of the world we inhabit, and the nature of our bodies and our minds. It also endeavors to penetrate into the depths of Space, and has accomplished wonders therein. From the infinitely little to the infinitely large, it endeavors to probe as far as it possibly can—and all for the sole benefit of mankind. Were these facts once known to the majority of mankind, they would reject that which is false and accept that which is true, because they would know the true from the false ; they could not be imposed upon by selfish and designing men as they have been in the past, and as they still are at the present time. Tyranny and fraud would disappear and men would be at peace, and not continuously warring with one another as they now are.

Once become conscious of what Space means, it will be easy for you to comprehend what follows. So that when you come to judge what Christianity teaches, you can perceive the difference. I am satisfied in my own mind that if both systems are presented to the people, they have understanding sufficient to enable them to distinguish what is true from what is false—that is, provided you can get them to listen to you. This is the hardest task of all—to get them to listen. And this is owing to the fact that they have been impressed with the fear of entertaining doubt. This great "sin" is the stumbling block in the way of all investigation. I know what doubt is, and I overcame it only when I came to the conclusion that

if I had the truth I could court investigation, and that any system which would oppose a full examination could not be a true system.

To put a stop to all investigation they adopted the scheme of showing the evils resulting from any doubt in reference to that which they were engaged in inculcating in the minds of mere children—for it is with the children they begin the work. They so began with me; every book they gave me to study, every Sunday-school lesson, etc., etc., was full of such ideas, and all were represented as coming direct from the “mouth of God” himself. Many a time I was cautioned to never enter a Protestant church, or any other organization not sanctioned by the Holy—Roman—Catholic church, which was founded by God himself, through his son, our Lord Jesus Christ, and his holy apostles Peter and Paul.

Let a child grow up to man's estate without learning such dogmas, and then see what the result would be if such absurd ideas were presented to him. He would reject them with the contempt with which he now rejects Mohammedanism, or any other ism. I know this to be a fact from my own experience, which it is not necessary to further refer to here. It is sufficient proof where I stand, when you see me engaged in the work I have in hand, in which I have been engaged for the past thirty-five years, after all the pains they took to instil into my brain the *ancient rot* which they call their holy religion.

Now, I certainly never would have abandoned that which I had been brought up to sincerely believe to be the truth, by both my parents and their church, unless I had discovered that I had been deceived by both. By my parents, owing to their woful ignorance in reference to the nature of the universe and the history of their church; and by the Church, with its knowledge of what it was really founded upon, and its past history of fraud, robbery, slaughter and massacre during a period of over fifteen hundred years—or since the fourth century, when it was established as the state religion by Constantine, the Roman Emperor, and up to the close of the wars of the Reformation. Even to this day it is practising the same arts which it practised during the first three centuries; and what is more, all those that are engaged at the present time in that business for profit and power know it as well as I myself know it.

(*To be continued.*)

The highest type of the orthodox Christian does not forget; neither does he learn. He neither advances nor recedes. He is a living fossil embedded in that rock called faith. He makes no effort to better his condition, because all his strength is exhausted in keeping other people from improving theirs.—Ingersoll.

PUBLIC SPEAKING—A SUGGESTION TO AMATEURS.

BY B. F. UNDERWOOD, QUINCY, ILL.

Now that the presidential campaign opens in the United States there will be a great deal of stump speaking. Old men and young men, experienced and inexperienced speakers, will address multitudes from the political platform. America is a great country for public speaking, and Englishmen who come to this country often express surprise that the speaking is of so high a character, compared with that of their own country, not as to the substance of the thought, but as to the manner of the delivery. The average English public speaker usually hitches, halts and drags along heavily, waiting always till he can think of the right word, and while his speech as reported and printed is usually a clear statement and a clean argument, the immediate impression produced is not as effective as it would be if the delivery were more free and easy.

The American speaker hesitates less for words, his habit being that of keeping up the flow of language, even if just the right word at times is sacrificed and a poorer one is used. The main fault of public speaking in this country is too much declamation; too many attempts at "flight of eloquence;" too much of the "highfalutin," when the subject and the occasion call only for clear, moderate, unvarnished statements of facts and a calm, cool, and unimpassioned argument. Too much straining to be eloquent often spoils what otherwise would be a good speech. The rhetorical and poetical embellishments should be incidental to the argument and free from every appearance of attempting to introduce them for mere effect. Wendell Phillips was one of the greatest orators this country has produced, but the merit of his speech was chiefly in the dignity, polish and felicity of his diction, in the earnestness of his spirit, in his appeals to the facts and his use of argument. He seldom attempted to "soar" and never indulged in mere declamation. If, imbued with the importance of his subject and with a desire to impress his convictions upon his hearers, he indulged in eloquence beyond his ordinary expression, it was not affected, but entirely natural, harmonious and appropriate; it was never lugged in to supply lack of reasoning; it was an expression of his feelings and in accord with the demands of the occasion.

Horace Greeley, though deficient in the graces of oratory, and with the disadvantage of a shrill, almost squeaky voice, was a wonderfully effective speaker, because of the fulness of his knowledge, the vigor and strength of his language, his logical and lucid argument, and the sincerity and earnestness which beamed from his benign and benevolent face. The eloquence of the great Webster was, like the personality behind it,

massive and majestic, strong in matter and manner. The power of the orator was in his impressive appearance, especially his Jovine eyes, his leonine voice, the simple beauty and solidity of his sentences, his irresistible argument and the general impression produced by one who seemed to be, in mind as well as in body, above other men. He never ranted, he never raved, he never beat the air with his fists, he never tore passion to tatters; he never sacrificed reasoning to sentiment nor subordinated substance of thought to fervor of expression, he never introduced the methods of the religious revivalist into political campaigns, nor descended to dazzle his audience by pyrotechnical displays of artificial oratory.

Amateurs in public speaking should take for their models the real orators and not the sensational, pretentious, superficial declaimers who impress the ignorant only, and but for the moment. Better to "hitch your wagon to a star."

Inexperienced speakers would do well to understand that they should first qualify themselves for speaking by thoroughly informing themselves on the subject on which they are to speak. They should acquaint themselves as much as possible with the facts, figures, conditions and circumstances; with the history connected with the case and with whatever will enable them to present their argument in a full and effective manner. Then they should bear in mind that what is necessary to produce an impression among the more thoughtful of their hearers, whose estimate of the effort is sure to be the prevailing and enduring one, is to bring forward well-sustained arguments defending the positions taken and refuting the claims which they are opposing. Wit and humor are always effective if they are employed judiciously, and a good story sometimes illustrates a point and adds to the strength of the argument and the effectiveness of an address. However, weak and pointless anecdotes and coarse and pointless stories, especially when long-drawn-out, as they often are, detract from the value and force of a speech and cause more harm than good.

The young speaker should, above all things else, be clear and clean in his language and never descend to anything that shocks or repels his hearers. If, in addition to his lucid statement of facts, strong arguments and pertinent illustrations, he can infuse a little poetic sentiment into his address and give it some touches of eloquence, he will thereby impress himself the more favorably on his audience. But the majority of speakers have not the natural ability to enrich their addresses with poetry and fine sentiment, or with the embellishment of rhetoric, and such would do well to keep within range of their ability and not make themselves ridiculous by attempting to play a role for which they are wholly unfitted. It is much better to speak so that an audience will leave the hall under the impression that the speech listened to was, even if not brilliant, a good, strong address, than to speak so as to leave an impression on the audience that the speaker attempted to do something fine and failed, when he might have interested his hearers if he had not attempted the impossible.

These suggestions are for young speakers: those who have had experience before audiences need no suggestions. If they have the faults herein pointed out and have not learned that they are to be avoided, nothing that others can tell them is likely to have an effect in changing their methods of speaking.

SHALL SPEECH BE FREE?"

BY GEORGE ALLEN WHITE.

IV.

NO COMPULSION TO READ DESPISED VIEWS.

THE right of free speech and of a free press means no more than the elementary right to speak and print. It means individuality. It is not required that people believe. You are not compelled even to listen, not under bonds to read. Not at all does it denote that he who wishes to escape Reason shall be coerced even by the amiable arts of insinuating Reason. Nobody is under any obligation to scan that struggling reform sheet patronized by "cranks," or to read so much as a line in publications that fail to recommend themselves to his rarefied judgment. Absolute liberty, with no reservations and no infringements or qualifications, is what is wanted, and the swelling tide of Justice will halt at nothing less.

Galileo observes in a letter that for many years churchmen could not be induced to glance through the telescope he had constructed, for fear that, contrary to their archaic prepossessions, his cosmic contentions might be strikingly and irresistibly confirmed by their very eyesight. No enlightened person would desire to compel them against their will to apprehend even the benign truth that fills the skies. Nothing more could be asked than that they keep their lubberly censorships off the revelations of his telescope—which they refused to do. Sir William Jones's animal-worshipping Hindu, stricken by doubt, declined to peep into a glass of water through the microscope, fearful that it would reveal the world of multiform life which is inevitably destroyed by the act of drinking. Very well and very good. Though far from an ideal condition, law has naught to say. But let those desirous of gaining information by means of the microscope and publishing it to such as are ripe for the facts, do it without meddlesome let or hindrance.

So you can offer no excuse. You do not have to peruse any one of the publications of reform; and as for the great conservative papers, they never deign to let into their columns a fair and large statement of new thought, thus protecting their immense clientage, stolid from decades of mental placebos, against unwelcome inroads of knowledge. Furthermore, large numbers of editors, who if left to themselves might occasionally give utterance to new truth, are wont to take retainers from the opulent foes of the people. It is not Justice that is demanded of newspapers, magazines or public speakers. Nothing more is asked than that the mostly inconsequential, financially pinched, self-sacrificing organs of nonconforming thought, counting their circulation in the feeble hundreds, shall be per-

mitted to circulate unhindered and print freely as the spirit moves. And let adults who choose to read them and who have renounced petticoats be unmolested in partaking of that boon. Anything less than this is Tyranny and enthronement of the Barbaric. Anything failing to measure up to this liberty is not Liberty, but governmental license to establish Mental Peonage.

The despised reformer can put up with your rude slanders that grow and breed by fission. He has always done it ; can do it still. Your bold libels he does not fear. The foul, coarse abuse, the wretched falsehoods of cynical majorities—he is inured to this. Give him the right to think and speak. That is it. That is all.

“ It is true you were not at the latter in body, but your spirit was there ; you sounded the trumpet, but you were not in the van, and it is always so with people like you. You are a young man with a very voluble tongue and an empty head, as most mob orators are. I advise you to study more and speak less—to know, if you can be made to know, that a boy of twenty-two is not the person to alter the constitution of this country.” (From the Sentence of the Judge in sentencing to an imprisonment of two years G. J. Mantle, who was convicted in England in 1843 of publicly advocating Chartism, all of whose demands went forward to victory decades ago.)

REASON A FOOL, AFTER ALL.

Ah ! but it is said by the conformist, driven into the *cul de sac* of logic, that on one or two subjects discussion must not and cannot be tolerated. Sex, for instance. Surely none would wish to spread the truth on that ! The salvation of humanity in hundreds of other things may be Reason and Truth. Not here ! Oh ! but not here !

No, there is not any smallest exception to the salutary universal rule. Wringing of hands cannot alter it. Sex and everything pertaining to it must be denuded of the garment of favoritism and take its chance in the inexorable arena of debate. No tongue must be legislated against or intimidated by withes, no instructive pen silenced by hint from the coat of blue. From earliest times people have been offended and shocked, supposedly polluted in mind, by the unaccustomed. Atheism—the “ blank ” Atheism of “ Tom ” Paine, who was not an Atheist at all—shocked every one once. Mohammedans deem the pork-eating of Christendom repulsive to the thirty-third and last degree. In the Chinese perspective our American soldiers and missionaries are “ foreign devils,” utterly detestable and without principle or morality. Countries whose women would be considered immodest and would so consider themselves did they disclose to common gaze the contour of their faces think nothing of a large display confined to the lower limbs.

Shock does not palliate Suppression. Those rutted customs and ingrained

beliefs of humanity that are tardily presenting themselves at the court of Modernism offer fair field for the onset of Reason : though of course innovators whose tactless taste is not above descent into vulgarity and attempting to force that vulgarity on cultured people who will none of it cannot merit anything but the contempt even of their fellow-workers, whether Sex or any other topic be the offending instrument. Genuine vulgarity never converted a solitary soul, let alone the world, and consequently is not in the least to be feared by conservative society, or made an object of censoring statutes, unless it insists on force—on forcing itself where it is not *persona grata*.

“As the moral sentiment when educated makes a nation's greatness, when ignorant it becomes a nation's weakness. All history has shown that when oppression has been foiled on every side, its last resort is to alarm the moral sentiment of the masses, to confuse their common sense with black specters of immorality. In that fear, that confusion, selfish power has often found a community's vulnerable heel, and there planted its fang. We can see through such masks in the past ; we can recognize in many massacres which pretended to defend virtue the concealed hand of vice ; but, alas ! the lessons of history are not yet wisdom for the people, and the old device may still, it seems, be tried with success ” (Moncure D. Conway).

“To the shame of British civilization and religion, the attack upon Mr. Bradlaugh and upon the civil rights of his constituents has been technically successful in a court of law. The ringleaders are scamps, putting forward religion as a pretext for political persecution. It is Sandwich over again denouncing Wilkes for impiety ” (Goldwin Smith : “The Bystander,” April, 1881).

If a man acts worthily,—never slanders, never libels, is moral and upright, generous, kind and true,—it is no concern of society what he says. Are the admittedly good in deed likely to be flagitious in verbal and written expression of thought, the precedent of deed ? It is possible, but not probable. And though they were, can you not refute them by the cordial and never-failing potency of Reason ?

THE AGES WILL HAVE THEIR OWN.

Progress seems lagging slow, and compared with the fugitive lifetime of man it is slow. Snail-like, it reaches forward. But, seen from the heights, watched by the dilating eye that sweeps the Eternities from dusk behind to dusk out yonder in the future, it is a miracle of speed and a scintillant incarnation of resistless might.

But yesterday, supine, the world of thought lay bound and gagged. But yesterday this orb of ours swung its noiseless way around the sun and ahead through unknown gulfs of space without showing one consecrated spot of ground where the supremacy of Intellect was acknowledged King

of Kings and lord of lords. No place for Truth on land or sea. No honor for the honest, no wreath of laurel for the truly brave.

For thousands of years life was a harlequinade of Bigotry and Bestiality. We pry into the buried and gone. We prove it.

One by one the tablets inscribed with the history of myriad reforms without whose grace and without whose dower of mercy mankind would to-day be wallowing in the inhuman slough of the Quaternary, are reverently taken down and brushed clear of collecting sediment. They stir the blood and wake golden memories of the ever-living, the matchless dead.

But what is that—that black smooch stamped in obloquy fair and full across the face of every precious one of them? Some alchemy of corroding elements? Some flaw in the marble? No! It is the word "Censored," unmistakable, inerasable, ignominiously immortal; the word whose maledictions have cursed our race more than any other ever spumed from the vast catalogue of language.

Censored! All censored. By State or by gnashing mob, it matters not one jot which, all were once delivered to the Blacklist of Bigotry. In the colossal panorama of Time, from the first glimmerings of upgroping Mind to the latest abhorred playlet of Bernard Shaw and the newest of rebels against despotic power, the black cruel line of Censorship is seen twining its mesh of hate with the crimson thread of crime.

"But change is in the air. Cultus Comstockiensis is rotting at the root. The Spirit of Censorship is dying now. Its white hands are palsied. A poor withered wraith of its former self, it broods over the globe it has held in its wintry grasp so long, ready to wing its last flight. Adieu and regrets are on its lips. The Horologe of the Ages has spoken before—has rung out for many a coddled Wrong, many a gruesome Mistake, to depart in gloom from the realms of light. It will speak again. Again! The hands are turning. See! They but wait to fulfil their great destiny.

The mills of the gods grind slow, but they grind for the swing of a dazing eternity.

The hour will strike when without fear Humanism and Humanity will march in glory from equator to the poles.

The hour will strike when Stultification will not be more than Liberty, nor endaggered Force hang red with infamy over the bleeding heart of Freedom.

The hour will strike when, sparkling far beyond the mystic Unknown, from out and along the Ægis of Infinity will stream the fair and deathless motto, "Free Forevermore."

The hour, the heralded, the blessed, the supernal hour of hours will strike ere long when man can yield man's inner selfhood forth and flame it to the stars. Let it come.

(To be continued.)

SECULAR THOUGHT.

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RELIGION, LUNACY OR HYPOCRISY?

It may, perhaps very naturally, be thought too sweeping an assertion to say that all religious people are lunatics or mentally unbalanced exactly in proportion to the extent of their religious honesty or their religious fervor; but if we take "religion" at its commonly accepted value, as implying belief in some supernatural being who consciously controls human affairs, and whose goodwill can be secured by some sort of worship or adulation, then we can see no alternative to the generalization, unless we may find it in trying to answer the question, Are there any really sane people in the world?

In any case, two things are abundantly manifest: (1) that sincere religious convictions are frequently very closely allied with conduct universally regarded as insane, even by religious people; and (2) that strong religious opinions tend to such a deadening of the rational sense that they become a serious menace to the public welfare. There is abundant evidence to support these two theses, and to prove that, taking religion at its common valuation, it is an evidence of mental alienation in direct proportion to the strength of its manifestation.

The Catholic Inquisition may be taken as a type. It cannot be supposed that all of the priests who brutally tortured and murdered their opponents on religious grounds were merely bloody assassins and thugs, though many of them may have been; but their religion had given them, they imagined, a knowledge of the mind of their god, and they piously concluded that it was their duty to carry out that will by inflicting the most excruciating tortures upon men, women and children alike in an effort to save souls from hell or to prevent their faithful followers from being contaminated by heresy. Their diabolical atrocity was, in fact, merely religious lunacy, fos-

tered by their environment in an ignorant and barbarous age, which set at defiance all sane ideas of right and wrong, and based morality upon an absurd foundation.

LYNCHING A PIOUSLY MAD PREACHER.

The fact that some few preachers make active efforts to kill people in order to save their souls is a strong argument in favor of the idea that most preachers are dishonest fakers and grafting parasites. If they devoutly believed what they preach, they would undoubtedly make more strenuous efforts than they do to earn their wages by saving the lost souls of their neighbors, especially the "infidels," whom they ignorantly slander while refusing coward-like to meet them in debate.

It is, perhaps, just as well that preachers are not really so honest or so earnest as many of them pretend to be, or more of them would emulate the example of the late Rev. Valentine Strauss, pastor of the German Evangelical Church at Hermann, near St. Louis, Mo. This pious and earnest preacher, finding his fifteen years of devoted and self-sacrificing work did not produce any such "results" as are claimed by "Billy Sunday" and other revivalists as the product of one hour of their preaching, conceived the idea that a shorter road must be sought if men were to be "brought to Christ." About six months ago his appeals became noticeably more fervent. Like the early Methodists, Salvationists, et al., he thought nothing of stopping people in the streets and appealing to them to "flee from the wrath to come," and so on. But the people didn't seem to want to flee worth a cent, and Mr. Strauss became convinced that the only way to "get" them was to buy a shotgun and to blow them to Jesus—or to Beelzebub—with gunpowder. Making an arsenal of his barn, he sallied out at night, climbed a tree, and took pot shots at any one passing. Fortunately, unstrung nerves and darkness are not conducive to good marksmanship, and the net result was a general scare. No one suspected the pious parson, and his wife's fears were stilled by stories of midnight calls to the dying and spiritually distressed. Latterly, however, the wife found out the true state of affairs, and the day before the climax she was alarmed by the arrival of a case of rifles and ammunition, with which, on being questioned, Strauss said he intended to "bring to Christ" several friends whom he named. The wife ran off to

give these men warning, the preacher followed and failed in his attempt to shoot her, and a dozen men who had collected armed with guns made a target of his body while he was re-loading his rifle. Then, before dying, as much reason as his distorted brain was capable of manifesting seems to have returned to him, and, his head resting on his wife's lap, he repeated the familiar words, "Father, forgive them, for they know not what they do."

We think it may be fairly concluded that Mr. Strauss was only a trifle more insane than are those religious fanatics who preach "salvation by faith" or belief in gods and heavens or hells, and whose mental poise has been destroyed by the anti-rational training they have undergone.

RELIGION AND SEXUAL IMMORALITY.

That preachers talk so loudly about the moral influence of their teachings and the immorality of their opponents, only serves to emphasize either their ignorance or their dishonesty; for nothing is more patent than that, even if religious training does not directly foster immorality, as it appears to produce lunacy, the preaching business affords much opportunity for the development of immoral relations between preachers and the female members of their congregations. Much, however, is constantly coming to light to show that religious enthusiasm is either productive of or closely allied to sexual immorality; and this, indeed, should not surprise us when we reflect that religion strikes away every tangible foundation of morality.

We should not be startled, then, to find new religions set up by persons whose lives set at naught every canon of conventional morality, and carried on by men and women who would have been "awfully shocked" had they contemplated themselves as taking part in any such performances before they joined their new church.

"Charity covereth a multitude of sins," we are told; but religion appears to be a cloak under which to hide every vice and crime known to the physician, the judge and the alienist. And, strange as it may seem, in Yankeeland, where Liberty and Tyranny are running a race more riotously and doubtfully perhaps than in any other land, religious fakerism takes full toll, and shows us what, unrestrained by much of the traditionalism of the older lands, the religious mind attuned to

godliness can bring itself to enjoy as "divine worship," instead of recognizing it in its true colors.

A good illustration comes from Brooklyn, N.Y., where the other day a posse of police raided, not a drinking or gambling dive, but a church calling itself the "First Assembly of Christ." The Rev. Malachi Gabriel—holy saints, deliver us!—was the orthodox preacher who gave to the police the information on which they acted, so we may conclude that the First Assembly of Christ is a "scab" institution not recognized by the regular preachers' trade union. With the aid of a confederate, who joined the church, procured a latch-key, learned the password and gave a signal at the right time, the police peeped in and saw enough to justify them in smashing in the back door and arresting seven men and twenty-five women engaged in the sacrificial ceremonies of the worship of God Priapus. The whole affair is but another proof that "religion" has no real restraining influence upon vicious persons compared even with that of the policeman's baton and the police cell.

AN EVANGELIST'S "BURDEN OF SIN."

Another case of the same kidney occurred at St. Louis, Mo., where, during some revival services at the Franklin Ave. Union Mission, after John N. Hutcherson, a revivalist, had made a very earnest appeal to sinners to come and lay their burden of sin at his feet and receive forgiveness, a young woman rushed forward and laid a bundle on the platform, crying, "Here is your little burden of sin, Mr. Hutcherson!" A wail from the bundle attracted a crowd of women, and the preacher's ecstacy gave place to a very different sentiment as the young woman explained that the preacher was the child's father, that he had neglected to support it, and that she was unable to support it any longer. In the hubbub the mother disappeared, and then came the preacher's opportunity to show his Christian honesty, his Christian manliness, and his Christian morality.

"The woman tempted me and I fell," he whined. "How do you reconcile your conduct with Cora Thompson and your preaching in the mission?" he was asked. "I don't reconcile it at all," he answered. "I was a backslider. I had been led off and had fallen from grace. June 28 I met her and told her if she was going to hell I was not, and that I was going to quit trying such a life and return to the fold. She grew

very angry and fairly tore the clothes off my back, and we were both arrested. I have been a wicked man, but I am whole again and have returned to a Christian life."

Here we have the whole essence of Christian morality. A sensual beast induces a young woman to live with him for a year or so while posing as a sanctified evangelist, and at last, when he finds that he has to pay towards the support of his child, thinks all he has to do is to repudiate both the woman he has wronged and his responsibility for his child, to throw his sins on to his Jesus and pray for forgiveness, and at once he becomes again a saint, bound for Abraham's bosom while the woman and her child go to "hell."

It may be said that this is an isolated case, but it is a fact that a fair-sized newspaper could be carried on if devoted to a record of preachers' misdeeds involving exactly the same ethics. In our own limited experience we have come across a large number of such cases. The chief difficulty is to decide how far the evil-doers are honest in their religious views, that is, mere lunatics, or criminal hypocrites. "Only believe and you shall be saved" is the chief dogma of the Christianity of to-day, howsoever its other dogmas may be metamorphosed, and will continue to be so while Christians accept myths of any sort as facts.



DEGRADING EFFECTS OF THEOLOGICAL TRAINING.

To show the vacuity of mind and the childish lack of common sense and reasoning power bred by the present system of theological school training, one has only to glance at the daily paper reports of the Sunday pulpit utterances. These reports only give, as a rule, sketches of the sermons of the more prominent preachers, with occasional verbatim reports of extraordinarily good passages. One such report a week or two ago gave the following sentences from a sermon by Rev. J. Pickering, a leading Methodist divine, whose subject was "Man's Purpose in Life :—"

"Every man should ask himself : 'What am I? Why am I?' and should have such a plan of life, such occupation, as to be able to say in the words of the text : 'To this end was I born, and for this cause came I into the world.' What would I think if, meeting in mid-ocean a splendid ship equipped with all up-to-date apparatus. I received, in answer to my question as to what port she was bound for and what her purpose in starting out, the reply, 'We are bound for nowhere. We have no purpose.

We are drifting—drifting? May each one of my young brethren here to-night ask God sincerely and earnestly what He would have him to be and then be IT with all his might?"

This illustration, like Paley's tale of an intelligent savage with a watch, gives an impossible story to illuminate an insoluble problem. A man who arrives at years of discretion and makes up his mind to pursue a certain path to attain what he conceives to be success in life may have a definite object in view, but when he has achieved it he is no nearer an answer to the problem, "Why am I?" than is a savage or a baby.

And no appeal to any "god" on such a matter (or, indeed, on any other matter), so far as is known, has ever been replied to, however many millions of hypocrites or paranoiacs may have professed to have received such answers. For the great mass of reputedly sane men, man's origin and destiny are an altogether sealed book; even to the cleverest and most learned the answer is but a theory; but to incite ignorant youths to appeal to an imaginary authority to answer such questions is to foster a system of self-deception and hypocrisy.

But, supposing the designers, builders, and officers of a fully-equipped ship to have done their work without an object, not even that of pleasure, what similarity is there between its case and that of a man who finds himself launched on the treacherous sea of life, ignorant not only of his destiny, but of his origin, and also very largely of the laws under which he has to live and die? Presumably the men upon the ship could sail back to the port from which they started if they desired to find out the intentions of the owners, whereas man, with all his pitiful and pertinacious appeals to his "god," is as much in the dark as ever. For who, as Job says, by searching can find out god?

THE PURPOSE OF EXISTENCE.

The question of purpose is a difficult one to deal with, because most people are utterly untrained in rational methods of thought, and are at the mercy of their own prejudices and the blatant assertions of their clerical masters. As a matter of abstract philosophy, however, the idea of purpose in the universe is completely negatived by the one established principle of the eternity of matter and force—the substance of all things. Purpose involves Design and a Designer, and some end to be

attained, some Plan to be carried out. But if existence is a never-ending series of changes in an indestructible substance, it is totally at variance with the idea of Purpose or a definite End to be attained.

Coming down, then, to the concrete aspect of the question, Do scientific observations in any way support the notion of design or purpose in nature? one is compelled to admit that they overwhelmingly contradict it. There have been, naturally enough, some cases of adaptation, instinct, etc., that present difficulties that so far are only partially explained; but the notion of an omniscient director of the universe does not tally with that of a mistake or a misfit. Why a whale should be metamorphosed from a land to a marine animal, why a fly should deposit its eggs in the caterpillar of another insect, to feed on it and destroy it, only to produce a numerous progeny to serve as food for birds, why men should be made to serve as food for tigers or to slaughter each other by thousands—such questions as these may meet with a more or less rational answer on scientific grounds; as knowledge advances their explication becomes clearer and more rational; but the hypothesis of a purpose or design in nature seems to be altogether negatived by them.

But, finally, comes the question: You are deciding all these matters from the standpoint of human reason, but how do you know what purpose the Divine Mind may have? And with the aid of his Revelation a very definite purpose is put before us by a priest, who alternately tells us that the Divine Mind is inscrutable and that he knows its intentions! Yet, when you ask him to prove his statement, you find that he is compelled to acknowledge—what we know to be the fact—that human reason is his only guide, and the highest guide any of us possess. What there may be beyond it is for theologians and other fakers to discuss.



METHODIST PREACHERS GREEDY FOR MONEY.

On the same day, Dr. Carman exposed the prevailing vice of preachers as well as of politicians—the reckless greed for wealth and total disregard for the honor and dignity of their profession and the welfare of the people. This, of course, is an old story; but it is as well to have it from the leader of the Methodists themselves that when any project is put before the

Methodist preachers for the betterment of the church, the first question they put is, "What is there in this for me?" We are frequently told that "The laborer is worthy of his hire" when clerical greed is referred to; but it is clear that Methodist preachers are after something bigger than a day laborer's pay, although, as Dr. Carman says, when asked to do anything they are "weak-kneed and trembling." What fine exponents of the Divine Mind!

SECULARIZATION OF EDUCATION IN ITALY.

Following the complete defeat of the Papacy in France, it is gratifying to note that on the 10th of July the Municipal Council of Rome decided, by 57 votes to 3, to abolish religious teaching in elementary schools. The announcements we have made in previous issues regarding the Women's Congresses in Rome and Milan prove the deeply-seated nature of the anti-clerical movement. It is, we believe, no mere passing wave of antipathy to priestcraft, but is the legitimate outcome of the work during nearly three-quarters of a century of such men as Mazzini, Garibaldi, and their followers.

It is just about half a century ago that Garibaldi, leading his troops in an attack upon Rome, was shot down, though not killed, by the French troops sent by the French Emperor to protect the Pope. But Napoleon the Little in the end had to leave the Pope to the tender mercies of the King and people of the new united Italy; and under the new order of things the Pope and his Cardinals have not "made good." The whole system is an anachronism; and, instead of bowing to the inevitable, giving up his secular pretensions, and cultivating the goodwill of his people — and the vast mass of them were willing to take him as their spiritual head — the Pope has acted the part of a spoilt child. Instead of becoming a real martyr or saint, he has petered out as a burlesque actor. Three hundred years after his predecessors burned Bruno, all he could say in answer to the thousands of Freethinkers who met in Rome to honor Bruno's memory was: "You shan't see my curiosity shop!"

THE FUTURE OF CATHOLICISM.

It may, perhaps, be premature to say that these late events mark the end of the Papal power in either France or Italy,

though the signs would seem to justify such an opinion. Certainly, if the people of Italy ever read the true history of the Papacy, with its thirteen hundred years of bestial debauchery and crime, of bloody violence and barbarous cruelty, treachery, assassination and extortion, they will never permit it to regain its lost power. But what are we to say when we see that in Britain, with its new-fangled public schools and its scientific colleges and societies, the Roman Catholics are making great advances; and that in Canada and the United States similar advances have placed the Catholic Church in the position of being a serious menace to national progress and freedom?

What are we to say when Sir W. Laurier, Canada's Prime Minister, tells the Québec Catholics that he has made their province the dominating factor in the Dominion, after having done his best to destroy the school systems of Saskatchewan, Alberta, and Manitoba? Listen to his oily words:

"This change [the recent alteration in Provincial boundaries] will make Quebec the greatest province of the Dominion, and will enable it to hold its position as the pivotal province of the Dominion. I am a citizen of Quebec, but I can assure all the other provinces that they will have nothing to fear from the justice done to Quebec. Further, I tell you, citizens of Quebec, that I do not wish you to dominate over other provinces, nor do I wish that other provinces should dominate over you. We must have our rights here as they must have their rights, and the work of our Government will be devoted to the protection of all those rights."

In other words, Quebec has been enlarged so as to become the dominating factor in Canadian politics, but the rulers of Quebec, the Catholic hierarchy, are particularly desired by Sir Wilfrid Laurier not to use their power to the injury of the other provinces! Fancy appealing to the generosity of the Catholic priesthood not to oppress a Protestant minority!

It would seem that the slow-moving beer-drinking Teutons would, after all, have to take a lesson from their more lively and quick-witted Latin confrères; for it appears at the present time to be a possibility that even Spain, double-dyed as she has been in Catholic superstition, may have real freedom long before it reaches either Britain or America.

A "MAHATMA" IN JAIL.

At length a Mahatma has been bagged—or rather "jugged," to use the pickpocket's name for a prison. Imagine a mighty omniscient Mahatma being inside a common prison, and, like

Samson shorn of his locks, powerless to escape the clutch of a mere jailer ! What was his offence ! Oh, merely trying to kiss a young girl against her will. What other offences he has been guilty of may be conjectured from the evidence.

Imagine a mighty Mahatma trying to force his endearments upon a young girl, a total stranger to him ! Think of the long years of self-denial and self-renunciation and self-torture, and all that sort of thing, he must have undergone in order to gain the superhuman powers of a Mahatma, only to find himself reduced to impotence by a puny pair of police bracelets put on his wrists by a common "bobby !" Why his name alone should have secured him immunity from the fate of a poor jail-bird ; and yet a stuffy London police-court took all the gilt, if not all the guilt, off a renowned name—the name of a man said to be "the most conspicuous Mahatma in India."

"The Tiger Mahatma, Agamya Guru Paramahamna, the Infinite Mind, the Sinless One, the Omniscient," was a few months ago in New York, and, as our readers may remember, made a lamentable exhibition of himself to the press reporters who interviewed him and asked for some information. Murder was in his eye and thunder in his voice, but discretion led him to quit New York, and he and his agents found their way to London. Here they opened a office requiring a numerous or frequently changing staff of lady typewriters, for their advertisement offering positions appeared frequently in the daily papers. The cause may be understood from the police-court proceedings. As was suspected, the most conspicuous Indian Mahatma turns out to be, not an ascetic, but a coarse, foul-mouthed, gluttonous, lascivious beast.

HOW MAHATMAS ARE MADE.

As given by himself, the history of Agamya Guru Paramahamna, the great Tiger Mahatma, is probably as true as most of such histories. It serves to show what ignorant, credulous people will believe. When a very young man, he suddenly left his home, went to the Benares cemetery, stripped himself stark naked (do the lady Theosophists have to begin their occult studies in this fashion ?), and spent three days in contemplation. (You know, you can do the contemplating act much more efficiently when naked than when in full dress.) Then, having withstood the entreaties of his friends (they did

not understand the Mahatma call), he retired from the world, journeyed (still naked) to the Himalayas (what a magnificent sight they must present with the eternal snows dotted with the naked would-be Mahat-mas, Mahat-pas, and also the Mahat-misses, we suppose, lost in contemplation), and, without any food but what he could pick up in the snows or the forests, spent fifteen more years in silent contemplation, neither seeing nor hearing the voice of a solitary human being during all that time (the other Mahatma students must have been equally deaf and dumb and blind). Then he became aware that he was IT. He had found The Way, and out of the Eternal Silence he had learned the Infinite Wisdom. Having lived for fifteen years in semi-starvation, he found himself possessed of superhuman strength; and on one occasion he literally tore a man-eating tiger to pieces, and thus became known as the "Tiger Mahatma." This is all no doubt as true as gospel.

His story was believed by many people, and when he declared: "I am God; I know everything," there were not wanting men with means to "put up the stuff" and establish a "Parliament of Infinite Wisdom!" We do not know if this Parliament ever had its Hansard, but if it had, the record of its proceedings might be interesting.

We can hardly suppose the fate of their mighty Mahatma will influence his followers much. Mystery and presumption have their attractions for many, even people with brains and wealth, who can read and write, and who wear clothes and live in brick houses. Tiger Mahatma Agamyas and Leadbeaters may come in a grand flourish of noisy pretension and disappear in a police cell, but the study of the Occult seems to go on for ever. And what would the Occult be without an IT?



"AMERICA'S EXTRAORDINARY ENVOYS."

This is the title of an extraordinary article, contributed to the Philadelphia *Saturday Evening Post* of June 20th last by "An Expatriate." An editorial note calls attention to it in a way to divest it of any historical importance, but we think, if the editor did not approve the statements made or thought they were false, his proper course was either to refuse to insert the article or to have accompanied it with corrective notes.

We have no doubt that some American diplomats have earned an unenviable notoriety for want of courtesy and dis-

cretion, just as European diplomats have earned a similar notoriety ; but the "Expatriate" has put together a string of stories that over-tax our confidence very considerably. The two features of the article are the self-glorification of the writer and a vindictive attack upon an ambassador described as being a "judge" and "also one of the leaders of the cult of so-called Free-Thinkers in America," and further on as "a foreign-born Free-Thinker." We do not know who this Judge is or who the "Expatriate" is, but there is evidently a strong animus on the part of the writer against the Judge.

One of the principal attacks on this gentleman arises out of the small pay given to its diplomats by the United States and which often results in an Ambassador having to pay many thousands of dollars a year out of his private purse to cover his expenses. But the "foreign-born Free-Thinking" Ambassador is said to have saved \$9,500 out of his \$12,000 a year salary, and thus earned the contempt of "An Expatriate."

Other unbelievable stories are told of him, and we should like some of our readers to give us some reliable information on the matter. "An Expatriate" is doubtless one of the small class of parasites who love to hang on to the skirts of snobdom and aristocracy. But who was the judge?



MUNICIPALIZATION OF PUBLIC UTILITIES IN TORONTO.

The struggle of the city of Toronto against the monopolists who are trying to strangle its attempts to carry on its own business should be watched with interest by all lovers of freedom and democratic progress—progress towards government by and for the people themselves, instead of by a political class in the interests of a plutocratic bureaucracy.

It may be true—we think it is true—that the mass of people in Canada are both too ignorant and too selfish and corrupt to work intelligently for themselves or to judge of what would be for their best interests. It is true, we believe, that corruption has eaten so deeply into the very life of the people, more especially of that so-called governing class, that the masses seem fairly well justified in regarding with suspicion all men, not excepting those of their own class, who pose as honest aspirants for public confidence. "Every man has his price" is a maxim that seems to be born and bred into the mentality of every individual in the community ; and recent events seem

to justify the conclusion that a felon's offence is regarded as consisting not so much in allowing himself to be found out as in not saving enough out of his robberies to defend himself, and, if convicted and punished, to live in style when released from jail.

At the present time, immense robberies from the public treasury and the public domain seem to be the chief object of politicians, and yet the men who have perpetrated the worst offences remain in office as if their hands were as clean as an infant's. In the case of Toronto, the men who are fighting against municipalization are men who have become millionaires by acquiring through political influence a monopoly of the public resources at Niagara Falls, and who now, when the Ontario cities are endeavoring to secure some share of what is their own, are doing their utmost, first by cajoling and deceiving the public by false statements, inflated estimates, and imaginary contracts, and latterly by legal process in the shape of injunction, to prevent the citizens exercising their powers expressly secured to them under an Act of the Legislature in connection with a Government Commission.



GOVERNMENT BY INJUNCTION.

This is an attempt to introduce that system of "government by injunction" which has proved such a menace to the public welfare in the United States. It is a system which, with an honest judiciary, is a great safeguard against wealthy and corrupt monopolists; but which, with corrupt judges, is a serious danger to liberty in a wealthy country.

In the present instance, two men, Bicknell and Pearson, have obtained and issued an injunction against the Mayor and Council of Toronto to prevent them completing their agreement with the Hydro-Electric Commission—a commission appointed by the Ontario Government in pursuance of an Act of the Legislature to obtain and distribute to Ontario municipalities a supply of electric power at cost price from Niagara Falls. This is an impudent attempt to defeat a legal enactment by the aid of a favorably-disposed judge. The injunction was made returnable in January, and it was thought that it would stop all proceedings under the Commission's powers until that time. Fortunately, however, the Government of Ontario has redeemed its rather shaky character, and has

had the contracts signed which will enable the work of construction to be commenced at once. There is every prospect that the municipalities will score a great victory financially as well as morally, for with every step taken so far the figures and statements put out by the monopolists have been found to be utterly false and misleading.

RELIGION OF THE PERSIANS.

—10:—

IN Persia the population is mainly Aryan—Iranian—with some infusion of Armenians, Jews, Turks, and Arabs; and just as the Persian language has been infused with many Arab words, while retaining its own grammar and vocabulary derived from the ancient speech, so Islam has been engrafted on a people who have never quite forgotten their ancient national beliefs, and who have refused to abandon their earlier customs.

Among Persians of the middle class there are many devout Moslems, though their beliefs are not those of the majority in Islam. The upper class is often openly infidel; and infidel literature—especially poetry—circulates unchecked, while European education (of French origin, especially) is diffused among the higher officials. The dervishes are disliked and despised, though treated with respect in public. The Mullahs or mosque scholars are reported to be hypocritical, and are very often sceptics at heart. The cruelties perpetrated in the name of justice are often barbarous in the extreme. The Jews are persecuted. The dirty and drunken Armenians of the north are only protected by European influence.

The Persians are a pleasure-loving people, and the morality of the towns is bad. Intrigues are common among married women, and secret poisoning is the result. Gambling and card playing, though discountenanced by the respectable classes, are as common as drinking, and even Mullahs drink wine when it can be secretly obtained. The persecution of the Babis was, perhaps, mainly due to their attempt on the life of the Shah, but even descendants of the Prophet were put to death and their property seized when they were known to be followers of the Bab. On the other hand, no punishment falls on such as profess philosophic scepticism, and the turban is often discarded by Persian Moslems in favor of the older national headdress without reproach.

Superstitions are rife among the lower classes; bands and amulets are worn to ward off the evil eye. Spells are sold against disease, and auguries are taken at the Tomb of Hafiz by the same people who strictly observe the great feast of Ramadan, and who mourn the death of Hosein.

—*Scottish Review*.

All the intelligent nations of antiquity were distinguished by a tendency to legislative progress, till the freedom of that progress was checked by the claims of religious infallibility. The claims of an infallible revelation preclude the necessity of reform. "Should mortals presume to improve the ordinances of a God?"—Prof. Felix L. Oswald's Bible of Nature.

THE STORY OF BALAAM AND HIS ASS.

BY MOSES.

Revised from the first Edition of Prince James's Version and the Revision by the General Assembly of the Presbyterian Church.

Edited and carefully Re-revised, after years of research,

BY MAD MURDOCK,

Professor of Bathology, Fudgeology, Gagology, and Bunco-ology. Toronto Graduate of Greenock Horse Sense Society, etc., etc.

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(Special by the Correspondent of the Jerusalem Evening News.)

It appears that church circles at the town of Midian, *near* Balak's Corners, are without a pastor, and feeling is running high between Balak's Corners and the neighboring town of Pethor, the bone of contention being Rev. Mr. Balaam, pastor of the First Church of Christ (Scientist) of the latter town. We understand that the only decent church edifice at Balak's is heavily mortgaged, and Squire Balak, the holder of the mortgage, stood to lose some money if he foreclosed, as the building is worth more as a church than as a barn.

It seems that Mr. Balak, who owns the only factory in the town, hinted to the elders that unless the pulpit could be filled by a good man who would draw he would close the factory. The elders—most of them retail store-keepers—took the hint and got busy. The result was that Rev. Mr. Balaam got a call from Balak's Corners. We did not learn the exact amount offered, but we understand that it was a good deal better than what he was getting at Pethor.

In a sermon at Pethor Rev. Balaam hinted at long service and somewhat discouraging results because of slight differences among the members of the Board of Management. If there was not unanimity in the management the church would suffer. His first, last and only care was for the success of the church which was in Pethor. Since his ministry had commenced great strides had been made, thanks to the untiring efforts of the Young People's Association. Church membership had increased 260%, Sunday school 400%, church revenues 500%. Church debt had increased only 30%. In the mission field, Pethor had done such work among the Cannibals of Scotland, that they no more ate their missionaries raw. The

last three sent from Pethor had been roasted ! If in the interests of the church he should be compelled to leave Pethor, he would ever carry with him the memory of the pleasant days he had spent and the joy of his labor in Pethor.

The congregation was much affected, many sobbing aloud. Israel Correggio McNamara, builder, who expected to get the contract for the new Y.M.C.A. and Sunday-school, put a hundred shekels in the plate with a clatter like the maid falling down the back stairs with the breakfast tray. The collection was the largest in the history of the church. The text was, "The Widow's Mite." The chief hymn was :

"When I survey the shining spear
That yet will pierce my Savior's side,
It fills me with a holy cheer :
My heavenly wants will be supplied."

It leaked out before night that Rev. Balaam had got a call to Balak's Corners. A special meeting of the management was called for Monday afternoon. McNamara proposed to offer the beloved pastor an increase of two thousand shekels, of which he would contribute one tenth. The motion carried, and Monday night a deputation waited on the rev. gentleman. He admitted he had got a call, but had not intended to say anything about it. It was not the money ; it was a matter of interpreting the will of the Lord. If it was His will he must go, even if he had to sacrifice all his worldly prospects, nay, life itself. Otherwise he hoped to end his labor of love in Pethor. He asked for and obtained a month's leave.

Your correspondent got it from the maid at the manse that he asked Mrs. Balaam how she would like to be the leading lady in Midian. Her reply was : "Oh, my, I would like to go. This is such a pesky place, and not a soul who knows how to receive. Even Mrs. McNamara, though she has beautiful silverware, does not know how to set a table. Then she was so vulgar when she came to the manse : actually wanted to know how much the dining-room set cost, and her own chairs are only leatherette ! I know because I have examined them. Yes, I would love to go to Midian only I haven't got a thing to wear," etc., etc.

The next thing, a deputation from Balak brought Balaam a silk dressing gown, a case of Mumm's extra dry, a case of rare old Scotch matured 40 years in wood, a box of Flor Fina de Tabac Habana, and asked him to come over and give them a sermon or two ; they would do the right thing by him. Balaam had never before tasted anything that had been 40 years in wood, and decided to go over and see them. So he got on his ass and started.

[The *Jerusalem Evening News* goes on in the Court language of the day in the East :]

Now, Israel Correggio McNamara was a discreet man, wise above a dove and harmless as a serpent, and he said : " Peradventure I let this thing go on, this son of Belial will spoil my game, and building stuff is cheap now." And he girt up his loins, bit a large piece from a plug of Jordan's Navy, and took the short cut past Casey's and out below the brick works.

And Balaam rode upon his ass, and cast up by the way what two thousand shekels extra for ten years loaned out at usury would come to, when the beast shied, and, leaving the highway, passed through a gateway and pressed Balaam's shins hard against the post of the gate and rent his garment.

And Balaam said : " Ouch, you —— long-headed, leather-eared——" and a man met him, and Balaam suffered himself not to say anything more to his beast, but turned into the highway again.

Now I. C. McNamara had been standing in the highway to speak unto Balaam, and he went further and stood under some trees in the path where were two great piles of bricks. And the bricks were without straw and were exceeding hard.

And McNamara saw the man coming seated on the beast, even Balaam. And he knew the beast as one that had spoiled his corn and trampled down the tender shoots and made havoc in his vineyard, and he had beaten it sore with rods. And the ass knew McNamara, and turned from him to pass by on the other side, and he crushed Balaam against the bricks, and rent his garment in twain, and scraped him off, and the tile that was upon his head was pierced by a branch of a tree and fell in the mire.

And Balaam's anger was kindled against the ass, and he looked this way and that way, and there was no person.

"And Balaam opened his mouth and said : "You gaw-dam, long-eared, swine-eyed, hard-mouthed, mangy hell-hound, you son of a ——," and he smote the ass with his staff and said : "God do so to me and more also if I don't break every rib in your gaw-dam carcass. That tile cost fifty shekels, more than you're worth, you thick-headed, thin-legged —— son of a —— of a brute." And he smote the beast thrice with his staff.

And the ass opened its mouth and said : "Am I not thine ass that hath served thee these many years? Dost marvel that I speak unto thee?"

And Balaam said, "Marvel? I would marvel greatly if thou knewest enough to hold thy peace. Every ass in Pethor is speaking of me to-day." And Balaam smote the ass again, and the ass stepped upon Balaam's head gear that yet lay in the mire, and Balaam began to kick the ass in the midst, even under the fifth rib, and to utter words which it were not lawful to utter and that may not be written.

And it came to pass that McNamara spake from the shade of the tree and said : " Man of God, what doest thou ? "

And Balaam said : " I wist not that thou wert in the way ; I did but rehearse for next Sabbath service before the Lord. "

And McNamara said, " Thou art a man after my own heart, for I also discourse after the like manner when I am troubled in spirit ; but whither goest thou thus early ? "

And he said, " I go to practise prayer in the wilderness. "

And McNamara said : " Thou doest well, but see thou come again ; for behold, I know thy heart and that thou seekest not after lucre, but also I know this fellow Balak in that he seeketh to entice thee. Consent not unto him, for he is poor and cannot pay thee what we will pay thee in Pethor. "

And Balaam answered and said : " Is thy servant a dog that he would do this thing ? This is not a matter of silver or gold. As the Lord liveth who hath redeemed my soul out of all adversity, I will only do according to the will of the Lord. If he say unto me, ' Go preach to Midian, ' then will I go, but if he reveal unto me that my labor is to be spent in saving souls in Pethor then will I abide with thee were I to receive but bread and water ; albeit the laborer is worthy of his hire ; therefore let me journey to Midian and let us see what the Lord may reveal to me by the way. "

And McNamara said : " Nay, brother, thou hast well spoken. I know that thy heart is right, even as mine is right. The welfare of the church which is in Pethor is my first and only care. Go thou, as thy heart bids thee, unto Midian, and if thou come again unto us thy portion shall be double what it was aforetime. "

And they fell upon each other's necks and wept sore, and the tears went down their backs. And Balaam journeyed unto Midian and he communed with himself by the way, " What seeketh this son of perdition even McNamara ? Is he not a builder ? Will he not profit by what will be done if I stay ? " And he journeyed to Midian.

And Balak made a feast for him and offered sacrifices and said unto him, " Preach thou, Balaam, and let thy text be : ' Israel be damned. ' " And Balaam said unto Balak, " Whatsoever the Lord sayeth unto me that will I say, and he saith not, thus far. "

And Balak offered more sacrifices and brought gifts unto Balaam and said : " Speak, cry aloud, and let thy theme be, ' To Hell with Jacob, ' and I will enrich thee. "

And Balaam said unto himself : " Israel is strong and McNamara is rich, while this Philistine is not strong and his kingdom is poor. " And to Balak he said : " Though thou shouldst give me the half of thy kingdom, yet can I not curse whom the Lord would bless. " And Balak was offended and

bade him begone; and Balaam gat on his ass and went his way and returned unto Pethor.

THE NEW GOSPEL.

— 101 —

III.

ENOUGH has been said in the last chapters to show that the revision of the Scriptures is but a means to an end. The end is expediency when, on account of our weak and carnal minds, mankind commits the heresy of using reason, whence comes doubt. What is our evident duty? To revise the doubtful sentence so as to conform to the spirit of the age and enable the doubting one to remain within the fold.

To those who are well-intentioned and not wanting in knowledge a reasonable latitude is permitted regarding sentences that are not of vital importance, such, for instance, as the numbers of fighting men in the standing army of Moses. Of what moment is it whether the number was an even six hundred thousand or a few more or less? Almighty God, who could feed half the number in that arid land, with enemies before and behind, and no home supplies to draw on, would have no difficulty in feeding twice the number, because a thousand bushels of manna are with God as one bushel.

The one principle that must govern the Christian is not so much how he reads his Bible but what his creed is.

HONESTY IS THE BEST POLICY.

That is the creed and guiding principle of all true Christians in this year of great grace, 1908. Without that inscribed on the banner of his faith how can man succeed, how is progress possible? Among those who have made their mark in the world how many can be named who have succeeded through dishonesty? We can scarcely recall one, while history bristles with the names of those who have succeeded in this life and have left honored names behind them, and only because they have always had for their creed, "Honesty is the best policy."

Take the case of a man of the times, J. D. Rockefeller. John is honest, and John has made good in a material sense, and has been a power for great good in the world. How many colleges have been endowed with a lasting income by John's generosity? Very many, and but for him many a young man would now have to saw wood or tend store, or tack up signs or weed turnips, that now is enabled to study Greek and Hebrew verbs. John does not say much about it, but if it is put to him he will admit his honesty modestly. Out of his honesty comes his generosity, which is manifest. Had those five foolish virgins come to John with their empty

lamps, they'd have got their oil at cost even if he had to accept a railway freight rebate to square the account.

John bears his burdens with Christian fortitude. He said lately he was but a trustee for the people where other greedy and dishonest persons would with one per cent. of what John holds in trust for the people have retired to their dens to live on it and call it theirs ! When John wanted to boom copper, or secure concessions for pipe lines, or to put rival concerns out of business that would not consent to a cut in the price of oil, he never told the public any lies and never tried to corrupt a state legislature.

What did he do ? What every successful upright business man in the world would do ; he hired experts in the various lines, paid them well, and put over them a manager who understood his business.

Another phase of his transparent honesty is that when he gives a talk to his Bible class he sometimes confesses that he is a miserable sinner, and that, like that other sinful person, Paul of Tarsus, the evil things that he would not, these he does, and the good things that he would, these he does not ; and he tells it all with such engaging frankness that the whole class earnestly wish that they also could be miserable sinners. And just because he is honest, the Giver of every good and perfect gift has showered more of the blessings of God upon him than the whole fraternity of chicken thieves, poker fiends, parsons, pool sellers, and politicians could amass in a life-time.

Book Notices.

FAMAL CURZE. By Bertie St. Luz. New York : R. F. Fenoo & Co., 18 E. 17th St. Cloth gilt, \$1.00 net.

This is a story of a beautiful bad young woman who stole the love of the husband of another beautiful but good young woman, then changed herself into a leopardess and bit the foolish husband's throat so badly that he died. Well, I suppose that served him right, because he should have been "good." He had no business to fall in love with any other woman than his own dear wife, and more especially should he have avoided one who possessed the power of changing herself into such a ferocious animal. But how in thunder did she do it ? I have heard women described as "cats," "old hens," etc.; and this is bad enough ; but if the process of evolution is becoming so advanced as to enable them to go the ordinary domestic feline one better and become at once a leopardess, a tigress, or a lioness, I think it is about time some steps were taken to restrict the out-

put, or it may be that some of us mere male men may awake one morning to find the wives of our bosom making breakfast off the tenderest and most juicy portions of our anatomy. While "Tamar Curze"—that is the name of the girl that causes all the trouble—succeeded in slaughtering quite a number of deer and then causes the death of three human beings by her feline ferocity, the latest advices from R. F. Fenno & Co. are to the effect that, though shot twice and in a somewhat dilapidated condition, she is still at large and scientists are hunting for a "clue." Miss Curze may possibly be a Tiger Mahatmiss.

Bertie St. Luz, I judge, is about half a century too late to make a hit as an author. He might have amused a plantation crowd in slavery days, but, though more than hinting that there are scientific grounds upon which to base his far-fetched ideas, Tamar Curze is not likely to interest either scientists or ordinary readers of light literature. Witchcraft and superstition are no longer able to sway thinking people. Those who do read it but do not take the trouble to think may consider the book "wicked" or may fail to extract any amusement from it. The author calls it "queer," "horribly strange," etc., and expects criticism, condemnation, and even derision, and verily I think he'll not be disappointed. W. G. G.

THE OPEN ROAD. Official Organ of the Society of the Universal Brotherhood of Man. Published monthly at Griffith, Lake Co., Ind. 10c.; 50c. a year. Vol. I., No. 1 (Sept.), of this new venture has reached us. It is got up somewhat after the style of Hubbard's "Philistine," and its editor's quality may be gauged from this sample :

"Where shall I spend eternity? Where? Frankly, my children, I don't know, and I don't care a tinker's damn where I spend eternity. It's none of my business. I have naught to do with eternity save that portion of it I am spending here and now with you, my comrades of the Open Road, in this sun-lit glade. Eternity does not worry me at all. I am interested only in the now and here. In the Open Road."

There seems to be an unlimited supply of aspirants to the honor of being a follower of Elbert Hubbard, and the Open Road man is one of the most promising we have seen.

HISTORY OF THE CHRISTIAN RELIGION TO THE YEAR 200. By C. B. Waite, A.M. It is announced that a sixth edition of this invaluable work is now being issued, with the addition of some new and important matter to the Appendix. It has been found necessary to increase the price from \$2.25 to \$2.50, but it would be a cheap work at double the price. It ought to have an immense sale. Orders sent to us will be filled at published price.

The five writers to whose genius we owe the first attempt at comprehensive views of history were Bolingbroke, Montesquieu, Voltaire, Hume, and Gibbon. Of these, the first was but a cold believer in Christianity if, indeed, he believed in it at all; and the other four were avowed and notorious Infidels.—Buckle.

Correspondence.

HORSESHOES v. RABBIT FEET.

Editor SECULAR THOUGHT.

SIR,—What are the relative merits or demerits of horseshoes and rabbit feet as charms for keeping off ghosts, spooks, witches, etc.?

An acquaintance of mine believes in horseshoes, I believe in rabbit feet.

He says that years ago he believed that the idea that horseshoes had any protective virtue except on horses' feet was a superstition; but lately he rented a house which was ornamented with a horseshoe over the door, and after some hesitation he took it down, and lo! he became sick and remained sick a whole summer.

Now, I have carried a rabbit's foot for the last ten years, and in that time I have never seen any ghosts nor been sick; nor, though I have been shot at several times, have I ever been wounded by a bullet. Twice have I been held up by road-agents, but as they never suspected my relationship to John D. Rockefeller, I got off without damage. And that is not all, for whenever any sky-pilots approach me to find out the condition of my soul, and I tell them I am all right because I carry a rabbit's foot, they are off and never bother me any more, and that alone is worth a great deal.

I therefore, while I respect my friend's belief in horseshoes, think that rabbit feet are by far the better in keeping a fellow out of trouble.

Let us hear your opinion on this matter, or probably Bro. Underwood would be a better authority still, as, strictly speaking, this of course comes under the head of metaphysic. Fraternally yours, KICKING MULE.

(We don't think Bro. Underwood would give an opinion on a difficult matter like this without a fee (paid in advance) of \$5. We only charge a fee (paid in advance) of \$1, but as we know Mr. Kicking Mule is hard up we'll give him our opinion on this occasion free, gratis, and for nothing—that is, at wholesale cost price. We think the evidence on both sides is very imperfect. For instance, what was done with the horseshoe when it was taken from the door-lintel? Was it removed to another estate, or was it buried on the spot? If the latter, would its efficacy not be as great as when nailed to the cross (-timber) and exposed to the derision of every unbeliever? Was it vexed and humiliated at being deposed? Then the rabbit's foot. Did Kicking Mule ever try a pig's foot? or an ostrich foot or feather? or a live lizard? or a dead flea? You see, it's all a question of weight of evidence—and also of strength of faith. For instance, the (possibly absent) horseshoe may have failed to save the man from sickness, but (being possibly present) it may have saved him from death; the rabbit foot may have saved the Kicking Mule from being robbed, but it evidently didn't save him from being held up. We suggest that Kicking Mule give each of the feet we have mentioned, alternately with a rusty horseshoe, an exhaustive ten years' trial like that he has given to his rabbit foot, and when he has reported the results to us we will give our final opinion.]

SLEEP ENOUGH.

(A farmer's idea of everlasting bliss in the world to come.)

OH, I hate this gitten' up, gitten' up, gitten' up—
Oh, I hate this gitten' up wus'n dirt !
I would like to lie in bed till the evenin' sun was red,
And if folks would think me dead 'twouldn't hurt.

I've been a gitten' up, gitten' up, gitten' up,
I've been a gitten' up, forty year,
Since I used to live at hum, and my father used to come,
With his finger and his thumb on my ear.

I've been a gitten' up, as I'm bound, as I'm bound,
For I reckernise the fact, as I'm bound.
Gitten' up before the fowls, with my eyes like hooter owls,
When the voice of duty yowls, " Hustle round ! "

And I've hustled round an' sparred, an' hustled round ! an' hustled round !
And I've scratched and fit, and tore and hustled round,
Till I'd like to take a berth in the cemetery earth,
And just sleep for all I'm worth under ground.

I will lead a righteous life ! righteous life ! righteous life !
I will lead a righteous life if I bust !
An' when Gabriel sounds his trump, startin' sinners on the jump,
I'll wait the final dump full of trust.

I will go to Angel Gabe, Angel Gabe, Angel Gabe,
I will go to Angel Gabe an' I'll say,
" Don't you go for to salute ! I'm a common kind o' coot !
Just a ornery galoot, plain as hay !

You don't need to make no show ! make no show ! make no show !
You don't need to put on style, not for me !
I don't want no harp or crown, nor no shinin' golden gown,
For my taste is all low down, like I be.

You just put me anywheres ! anywheres ! anywheres !
So 'tis somewheres I can sleep, sleep to stay !
Any shakedown you kin fix, where 'tis allus half-past six,
Where it gits to that an' sticks all the day.

An' jest send a nigger kid, nigger kid, nigger kid,—
(If there's colored Angels here, as I'spose)—
Send him twice a day to shake at my sholder till I wake,
And bid me make a break for my clothes.

Then I'll sort o' groan and yawn, groan and yawn, groan and yawn..
And I'll roll upon my back half a turn !
Then remember pretty soon, reckernise the octooroon,
And just tell that angel coon, ' You be durn ! '

Then I'll hear him crawl away, crawl away ! crawl away !
An' he'll tell me as he goes, ' Don't you stir ! '
Then, I'll snuggle down just so,
Where tis sleepy warm below,
An' a-murmurin' as I go, ' Thank you, Sir. '

—Truth Seeker (New York).

SOME OF OUR EXCHANGES.

- The Truth Seeker, 62 Vesey St., New York, wkly, \$3 per year. E. M. Macdonald, ed.
 Freethinker, 2 Newcastle St., Farringdon St., London, Eng., wkly, 2d.; \$2.50 per yr.
 Literary Guide, mon., \$1 per yr. (incl. quarterly supplements). Watts & Co., London.
 The Open Court, 1322 Wabash Ave., Chicago, Ill., mo., 10c., \$1 a year, Dr. Carus ed.
 Searchlight, Waco, Texas, monthly, 10 cents, \$1 per year (for. \$1.25). J. D. Shaw, ed.
 To-morrow, 139-149 East 56th St., Chicago, Ill., mon., 10 cts.; \$1 a year (for. \$1.50).
 Metaphysical Magazine, 500 Fifth Av., N. York, mthly, 25 cts.; \$2 a year (for. 10s.).
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 THE KALPAKA: a Magazine of Knowledge, monthly, Rs. 3 (\$1.50) per ann.; ed.
 T. R. Sanjivi; pub. by Latent Light Culture, Tinnevely Bridge, South India.
 'VOLNA' MYSLENKA (Free Thought), monthly, K. 4.80 per ann.; ed. Jul. Myslik.
 Správa Volné Myslenky, Kral. Vinobradý, Prague, Bohemia.

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- A TRIP TO ROME. By Dr. J. B. Wilson, M.D., President National Liberal Party,
 Associate Delegate to the First International Freethought Congress at Rome,
 September, 1904. Lexington, Ky.: J. E. Hughes, Publisher. Demy 8vo., 350
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Secular Thought.

*A Monthly Journal of Rational Criticism
In Politics, Science, and Religion.*

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THE ILLUSION OF FREE WILL.

Men deceive themselves in this, that they think themselves free. Now, what foundation have they for such an opinion? Simply this: that they are conscious of their actions, and ignore the causes that determine them. The idea that men have of their freedom comes, then, from this, that they are ignorant of the cause of their actions; for to say that these depend on the will is to use a meaningless form of words.

—SPINOZA.

FAITH AS EVIDENCE.

—:O:—
BY AUSTIN DIERBOWER

—:O:—
II. (*concluded*).

WE need no faith for any purpose whatever. What reason and evidence cannot give, cannot be known at all; and when reason is discarded for anything else, the attainment of knowledge becomes to that extent limited. If we do not use all our capacity to learn, we shall not get all we can; and if we use anything else in learning, we shall so far get error. It is the worst concession ever made to superstition to admit that reason is not adequate for man's purposes, and that he has something else that can either supplement it or supplant it. In giving up his reason, he gives up the object sought. What it cannot learn he must despair of knowing; and what is "learned" in other ways is not truth. Reason, as here used, includes all our means of knowing; and faith is only a form of ignorance and way of keeping ourselves in ignorance. We cannot know without learning, and cannot learn except by using the means of acquiring knowledge.

The word "faith" may, indeed, be so defined as to include some means of learning, such as forming opinions on probabilities or drawing probable inferences. But this is only reason; and, to be legitimate, must follow the evidence. It is when faith contradicts evidence, or adds to it, that it becomes a vice. To believe on evidence, or in proportion to the evidence, or to guess at facts when unknown, is not irrational: neither is it faith. It is simply using reason in unfavorable circumstances. The conditions being wanting for full conviction, full conviction is withheld. We must often decide when not prepared for a decision, and act without full knowledge of the subject; and the best judgment we can then form is only an ordinary exercise of reason; and, while this may be called faith, it is not the faith here condemned.

We must for practical purposes often form opinions of men, and we are said to have "faith" in them, or in some cause which we espouse. But such opinion or faith, when just, is founded on evidence. It does not supplement reason or take its place. It is itself reason in exercise. For reason may work on little or on much evidence, and on evidence of many kinds. It may even infer the probabilities where there is no evidence, in which case it can only suspend judgment; although there is rarely complete absence of evidence. Something always indicates what the facts are, and reason alone can consider this. To call our judgment faith when the evidence is slight or contradictory, or when we do not master it, is only to misapply terms. It is still reason, and it becomes faith only when it rejects the conclusions which such evidence warrants, or decides against the proof.

The only way to justify faith is to define it as a function of reason, that is, to call reason under some circumstances faith. In doubtful matters, for example, our judgment is sometimes called faith; and while this use of the term may be harmless, the same word used for other processes not legitimate breeds confusion. To justify "faith" in the sense of a procedure according to evidence, may be taken to justify it when making inferences not according to evidence. Faith is thus indifferently applied to the proper and to the improper conduct of the mind, and the proper conduct is made to justify the improper, because of the same name. Whenever faith is different from reason, or acts differently, it is a vice or bad use of the mind.

We have no means of finding truth but reason, or the reasonable consideration of evidence. Faith can add nothing, and it can get nothing in any new way. What is not got rationally is not got at all. Those who think they arrive at truth by faith, or "intuition," do not arrive there, or else arrive by reason. While they sometimes fail to see the process of reason, and so to understand it, that is but inexpertness in

psychology, not skill in some other faculty. Many reason who cannot see how they do it. We understand but partly the mind's operations, and much reasoning is done that is not apparent. Reasoning not understood, however, is not faith, and the conclusions formed when we know not how we form them, are not formed by faith; they are only the product of unrecognized reason.

So, while we need not quarrel with those who call some of these undetected processes of reason "faith," we should not regard them as warranting conclusions at variance with the evidence. We have no right to infer that they add to reason or modify it. They are simply the natural and legitimate operations of reason, and their conclusions are the only conclusions of reason. Reason, which works variously and on many kinds of evidence, draws many kinds of conclusions and holds them with many degrees of uncertainty. There is no need of faith for this, or for any assistance from faith. Faith neither acts for nor extends the province of reason. It gets no new truths or other kinds of knowledge. Wherein it is faith it is only a weakness or else an error—a mere dispensing with reason or ceasing to think.

There is no such thing as a "faculty of faith," or peculiar function with this name. Faith is only imbecility of thought, or else the misapplication of a term. If men do not reason, or fail to reason well, it may be called faith; but even this is no separate function of reason; it is only bad thinking or lack of thinking. The supposed conclusions drawn from faith, when not representing mere vacancy of intellect, are usually nothing but assent to propositions made by others. For, most believers do not themselves think; they follow guides, as stated, and, instead of going beyond reason, stop short of it, or give up thinking altogether. They do not form opinions, but adopt them; and they might as well adopt them by a movement of the hand as of the mind.

While it is better to trust people than to be unduly suspicious, it is better to be suspicious than unduly to trust. The only right way is to trust duly, and to be duly suspicious. That is, the amount of trust should be proportionate to the evidence of one's trustworthiness. Even in these personal qualities it is best, and is the sole rational way, to form our opinions and conduct on the indications of the circumstances. One should no more deceive himself in the interest of others than of himself. We owe nobody a false opinion, even if a good opinion. Some things we can always concede to men until we learn otherwise. Some belief in one's reliability is justified by our experience of human nature. Most men are true, and all are naturally so when there is no motive to be otherwise. The aggregate of facts compel favorable opinions here, and the only rational course is to

"trust" men to this extent. It requires no "faith" in them, no opinion that is unfounded, or established against reason or the evidence.

The husband may thus trust his wife ; for it is rational. Men's experience is that people are generally faithful ; and the confidence which friends and relatives give results from wide observation, or the application of reason. None of the domestic virtues require faith. Reason sufficiently establishes and justifies them. None are called on for a baseless confidence. Every husband and wife has grounds for confidence ; and sufficient confidence for all good purposes may be established on those grounds. When one trusts beyond reason and against the evidence, he is generally deceived. One should trust, but not trust too much. There is a limit within which the evidence justifies confidence ; and when one trusts beyond this, he invites a violation of confidence. People have no more right to be irrational in their family affairs than in other matters, and there is no occasion to be. It is better to have just enough confidence than to have too much. One ought not to be needlessly fooled. Men need not go blindly where abundant light is furnished ; and all have justification enough for their confidence not to require any that is unwarranted.

If one exceeds the proper limit of trust it will not profit him. He who has enough will get nothing better by having more ; and men may suffer from too much as well as from too little. Husbands and wives should therefore trust each other because there is reason for trust. It would be irrational not to do so. They do not trust in order to be happy : they trust because the reasons compel them to. They would be unhappy if they did not follow the evidences. People should not discredit confidence because it is sometimes unwarranted. One need not be a fool to believe in his wife. He is usually a fool if he does not. The average man believes because he has evidence enough to compel belief. He requires no cultivation of trust ; it is enough to cultivate sense. If all reasoned well, they would generally have confidence in each other. No more trust is required than can be rationally indugled.

So men may trust the future, believing that their business will prosper ; but this trust may be founded on evidence. He who has more confidence than his conduct justifies, is likely to be disappointed. We have succeeded hitherto on a certain amount of work, and have seen others do so, and we can rationally conclude that it can be done again. When we are doing the work which brings success, it requires no faith to believe we shall succeed. Our hope is the result of reason, and the only result that is rational. It not only requires no faith but admits of none. If one believes that he will succeed more than his work warrants, he will likely be disappointed ; and such irrational faith has no virtue. A man injures himself when he trusts more than he works.

Many fail to get what they want because they hope for it too easily. Their expectation of getting it dispenses with their labor for it. Many fail by believing they can get something without adequate effort. Rational hope is as essential as rational confidence or rational opinion. Hope is desirable, but not unfounded hope. There is sufficient foundation for all the hope that we should indulge. Hope in itself is not good. One who expects too much is as foolish as one who believes too much. It is important to learn to anticipate ; and he who disables his faculties for this by compelling them to anticipate unduly, or contrary to the indications, suffers in many ways. The man who always expects good weather is half the time disappointed. It is better to expect what will come. He who does not hope right cannot adequately prepare for the future ; and, to base one's hope on nothing is no better than to base his faith on nothing.

Nor is it well to found any part of our expectations on nothing. We should observe proportion in our hopes as in our opinions and desires. Nowhere in life do we need deception ; so that we have no occasion for faith in order to live, any more than to believe. We should form our conduct as well as our opinions on evidence, and act rationally as well as think so. We have no occasion ever to enjoy pleasures that we shall not get. By doing so, we fail to get some which we might enjoy. People miss real pleasures who take false ones ; and he who expects too much gets too little. The man who enjoys in advance what he will not get, usually fails to get what he might have. To attain the proper ends of life we must not be too happy without them. He who feeds his happiness on error, misses more important happiness in the future. Hope, to be thoroughly enjoyed, must be rational. It is not well to have a temporary hope that will turn to a permanent disappointment.

Our opinions of what will be should be founded on reason as much as our opinions of what has been or of what is. All opinions ought to be rational, and we should learn to indulge no other. To enjoy error is not to qualify one's self for happiness, any more than for truth. There is no occasion to believe the false in the hereafter any more than in the present or the past. A man should be all round true,—honest in his opinions, his desires, and his anticipations. Faith, hope and love should all be founded on reason, and be the pure result of evidence. We have no occasion to use the bad ; and the false and misleading are always bad. The highest style of man is made only by the full exercise of integrity ; and integrity must be in thought, desire and action, and these should all correspond. One does not need error to help any of them along. Hope that is made out of mistakes of judgment is a false hope ; and we need no false hope when we can have so much true hope.

In no respect is there any gain from unjust judgments. Man thinks

best, feels best and acts best when he thinks right. Prosperity does not follow mistake ; and while one may get a temporary solace from the indulgence of an erroneous opinion, it generally incapacitates him for greater enjoyment in the end. Man cannot long succeed on anything but appropriate conduct. He who indulges in false hopes, disqualifies himself for acting on legitimate ones. He must balance the probabilities in everything, and consider all the indications. A small mistake in judgment often makes a great one in practice ; and one should learn to be habitually right both in opinion and in the feelings and conduct founded on it. There is no place for erroneous judgments ; but whenever faith, or any other disturber of fair thinking, comes in to modify rational conclusions, there must be somewhere a loss.

The fact that there are many unknown things desired, the existence of which greatly affects our happiness, may be thought to require a solution of some problems which our intelligence cannot give. Reason cannot disclose immortality, or prove the existence of God ; it lays no absolute foundation for morality, and it comes short in many ways of satisfying our desires. The question accordingly arises whether we have anything else to give us light, and whether by following it as a guide we may be better satisfied.

If we had other means of knowing than we have, it would of course be well to avail ourselves of them ; but if we have not, it is useless to bewail our impotency or abandon what we have. There are many things that we want which we have not, and the fact of our lack is no evidence that they are elsewhere. Man's desires are unlimited, while his capacity is not. He can think of almost anything, while he can obtain very little ; and he can desire as much as he thinks of. The fact that one desires a thing is no evidence that he will get it or that he can get it. Man is mostly desirous of what he cannot have ; and most of his desires are accordingly never realized. One rarely learns to desire any better than to think : and he blunders in his wishes as much as in his acts. And when one blunders in his desires it is a double misfortune if he blunders also in his opinions. To want what we cannot have is bad enough ; but to believe we shall get it produces a double disappointment. We should learn to recognize what we cannot get, and not trouble ourselves about it. To be happy we must learn that we cannot have some things that we want ; and if we cannot cease to want them we should at least cease to expect them. It is no better to make a mistake about what we want than about what we fear ; and because we desire something we have no reason to compel our judgment to decide that we shall get it. One should not make disappointments for himself. The wants of the world ought not to make the opinions of the world. A man should act on his wants but not believe on them. If he could have

what he wants by believing he has it, it would indeed be an easy way to live ; but faith brings nothing into existence, and, besides fooling a man, injures him.

While it is right to stand on the brink of life and look beyond, it is not right to say we see anything there we do not see ; neither is it right to believe it is more probable that there is something ahead than the evidence discloses. There are some indications of a future life, and we should make the most of them ; but we gain nothing by misusing the evidences. If we unduly weigh the indications of immortality, we cannot get their real force. He who falsely weighs, cannot know the true weight of anything : and many lose their hope of immortality by indulging in too great expectation of it. We should believe what we have reason for believing ; and if we believe something else, we lose the faith that has a foundation. No man will get immortality by bad reasoning in its favor. He who inclines to an opinion can never establish that opinion even by the evidence which exists for it. We cannot use all the evidence we have if we follow some which we have not. Erroneous procedure gets nothing for us that is permanent. A badly reasoned doctrine of immortality must soon be revised. Did we draw only such conclusions as are justified we should not have to defend them so repeatedly.

It is similar with our opinion of God and duty. If we cannot establish these by good reasoning, we cannot establish them at all. Any faith or other disturbing element that is brought in to modify the conclusion which reason draws, only gets us further from the truth, and so from what we want. There is reason for all we need believe on the subject, and if that reason is not sufficiently assuring, we must hold the matter in doubt. Not all great questions can be settled, and we should not deem it unfortunate to be in uncertainty.

There are too many things to be known for us to know them all, and some are too great to be known as well as too numerous ; and if some that cannot be known are very important, we should appreciate the fact that there are important things for us beyond our knowledge. We need not conclude that we have nothing and shall have nothing except what we know. The greatest values we have, or shall have, may be unknown. Our interests are not all within our knowledge.

But while we can believe there is more for us than we now have, we need not despair of it if we cannot reduce it to opinion ; neither need we have a stronger opinion of it than the evidence warrants. There may be immortality and a God, and an absolute foundation for duty, and we not know it : but the fact that it is without our knowledge should not make us conclude that it can be brought within our knowledge. Some things important to us are not only unknown, but destined always to remain unknown. We

must content ourselves with having interests that are not disclosed to us, and that will not be. There is no evidence that we shall ever know all that concerns us, any more than that we shall know all that does not. One should learn not only to live in ignorance, but to know that he lives in ignorance and to be reconciled to it. Life would be poor indeed if it did not contain some things that we do not know. In fact, the unknown may be the greatest part of our interests. There are worlds which we shall never discover, influences which we shall never feel, destinies which we shall never anticipate. We came from what we are ignorant of, are surrounded by what we are ignorant of, and go to what we are ignorant of. We must learn not to know, and to recognize our impotence in the midst of the unknown and unknowable.

And while we should strive to learn when we do not know, we should not flatter ourselves that we know when we do not. By calling in faith to give us opinions on these unknown things, we neither learn them nor better ourselves in our condition of ignorance. We ought not to be impatient in ignorance ; and our impatience should not rid us of ignorance by persuading us that we know. We should not believe we know till we do, but prefer ignorance to mistake about knowledge. Immortality, God and duty are not subjects to be settled by mistake. Giving up investigation does not get us the truth on such great questions. We should be content to be ignorant till we know, and not seek a short cut to conviction by throwing overboard the evidence. If there are reasons enough to know God, it is our duty to find him by reason ; and if there are not, we are excusable if we do not find him. God is not to be accepted till found, and duty cannot be done till it is known. There is no place for erroneous procedure in our greatest undertakings.

One must learn in all things to do his duty when he knows not all about it. He must learn to have opinions when he cannot read satisfactory conclusions. It is possible to rest in probabilities ; and if God be shown probable, the probability is not worthless merely because it is uncertain. The uncertain things of life constitute a great interest, and they should not be thrown away because not fully known. Neither should they be declared certainties that we may use them. We cannot use things better by making a mistake about them ; and an error in procedure will work one in the result. A belief in God is not preferable to a clear understanding of the evidence about him. It is better to know than to conclude without knowledge, even if it be to know that the evidence warrants no conclusion. If the student does not know God, he knows what indications there are of him : and these are always greater than the *ignoramus's* God.

One has not God who merely believes in him. To have God he must have the reasons for believing. To dispense with the evidence is to dis-

pense with God, who is no more to us than our reason for believing in him; and in throwing away the reason, we virtually throw away the Deity. He who accepts God without knowing why, has only a word. One cannot accept him by merely making a conclusion. To conclude literally means to stop thinking, or to take the result in lieu of the process; and they who stop too soon, and take the result without going through the process, have only thoughtlessness—a vacancy of intellect; and many take their thoughtlessness for the Deity.

In morals, we are said to possess an advantage if we have faith; that is, if we believe in the absolute obligations of virtue and the certainty of its reward. Men are thought more likely to be good if they think goodness real and profitable. But even here the supposed advantage does not justify the belief. If it is not true that an absolute virtue exists, and that it is rewarded, there is no reason for believing that the error will benefit us; while, if it is true, there is reason for the belief; so that we need not take it on faith. The fact is usually indicated by something within our knowledge.

There is no ground for believing that anything is true that has no evidence of its truth; and it is not honest to say we believe it, or to force ourselves to believe it. Belief sufficiently follows from the evidence, and needs no help from the lack of evidence. If there is an absolute morality, or anything in nature corresponding to our idea of right, it is more likely that we would know it than that we would guess it without knowledge. The way to form an opinion is to weigh the evidence, not to consider the value or popularity of the opinion. Good reasons exist for believing in virtue, as for believing in God, so that we need not resort to unreal ones. Bad arguments ought never to be used when good ones are not yet exhausted. To defend virtue, we should look at the reasons for it, not at the lack of reasons; whereas many would prove propositions otherwise than by proof.

Faith furnishes no virtues different from those furnished by reason, and no additional ones; and it furnishes no different or additional motives to virtue. We have reason enough for being good, and all wrong is unreasonable as well as unethical. It is unethical because unreasonable, and conscientious scruples all result from experiences of the good and bad effects of conduct. There is as much evidence for what is right as for anything else known; and reason guides as well in moral as in other matters. A virtue without a reason is anything but a virtue; whereas anything so obvious as goodness must have evidence. That it is self-evident implies no lack of evidence, but only inability to analyze the evidence. Self-evident truths are simply truths proven by much evidence, and they remain in our experience as convictions from forgotten reasoning.

THE SLOW ADVANCE IN RATIONALISM.

BY C. BOWERMAN, D.D.S., BEAVERTON, ONT.

CANADA is without a doubt priest-ridden. The clergy are in great force and strongly entrenched. They are still a little more learned than the laity, and their bold assurance seems to impress this fact upon the masses far more strongly than the actual truth calls for. What real proofs have these spouters, after all, for their metaphysical assumptions? None whatever. These rest entirely on a basis of hope, fear, and a too fertile imagination. Ministers look to the unlearned masses for a recognition of their own superior learning and ecclesiastical authority, and seldom fail to find it in the faces of the great-majority of kindly disposed but ignorant noddle-heads. How astonished and apparently shocked they are when occasionally their presumptuous claims for reverence and adulation are not immediately recognized—when the deference and respect which they have long looked upon as their rightful and lawful due are withheld! To be deprived even momentarily of the things which to them are the very breath of their nostrils is very distressing to the poor dears, and they straightway begin to fear that the machinery of this old world is going out of gear somehow. The great majority of people, even in so-called "enlightened" lands, have only a superficial education, and they reverence and half worship the black-coated, white-chokered gentry who, almost from time immemorial, have gone about among them well-dressed, smiling, and taking as no more than their just rights the good things handed out to them. Why should not the people (the ladies especially) admire and even adore these soft-voiced, fat, sleek and good-looking beings so highly respected in society? Are they not *divines*? And is not a white choker the livery of the Court of Heaven? Though these petted and spoilt society darlings are always talking about what a lot they have to do, they really have a soft snap. All they have to do to attain popularity is to put on fine raiment (bought with the people's own money), speak in the pulpit about everlasting happiness in a future life, then still further please the people by going round to their houses, giving them the glad hand, and accepting with a profusion and judicious admixture of thanks and praise the pies, cakes, preserves and other choice delicacies sure to be offered them by their all too ardent admirers, who regard them as heaven-favored beings next-of-kin to angels. It never once seems to occur to the minds of the uneducated that the present standing of the ministers really rests upon the ignorance, unchecked imagination and superstition of past ages—upon theological teachings based upon purely speculative and unreliable mysticism—and that these, if

examined in light from the torch of reason or from the flambeau of science, must at once be repudiated and abandoned by all rational men.

How long will it be before the people will see that this is true? It will not be the preachers that will enlighten them, for nearly all of them are themselves unaware of the very slim foundation upon which the towering but complex superstructure of their religion is reared. The crass ignorance, fatuous arguments and assumptions of ninety-nine out of a hundred preachers, and the indifference of the illiterate masses (who seem to be quite satisfied with things as they are), are enough to make a truth-lover almost despair of the ultimate triumph of intellectual sanity over silly emotionalism, mystic and misleading transcendentalism, and ecclesiastical perversion of truth. Very little real knowledge and learning have the common people, even in this civilized country. They do very little **reading**, and know almost nothing of scientific methods of investigation and their great importance in the discovery of truth. They look upon the clergy as the greatest scholars in the land, when the truth is that more than ninety per cent. of them are really only half educated. Ministers study theology, it is true; but the so-called "truths" of theology are merely metaphysical *assumptions* that have never yet been proven, and never will be until that day when science recognizes as positive entities such things as bodiless spirits or ghosts, and immaterial substances. Owing to this assumption of great learning by the clergy, and to the fact that they hold out the prospect of a life beyond the tomb and a happy home in a beautiful paradise awaiting all believers when they die—neither of which can be proven—these social parasites have the most of the people under their thumb; and, in consequence, advance in rationalism is much slower than many liberals suspect it is. By means of centuries of ecclesiastical teaching, and heredity of certain lines of thought through many generations, Christianity, notwithstanding that it is made up of conflicting creeds, is firmly established among the ignorant and semi-superstitious masses; and such is its opposition to all rational and scientific investigation in religious matters that, if any Freethinker succeeds in persuading the editor of any but an agnostic journal to have an article opposing the Bible or Christian dogmas inserted, there are sure to be some narrow-minded, almost superstitious and wholly sanctimonious Christian subscribers, who take offence, and will neither read such articles nor wait to read the replies, but will at once notify the editor to stop sending them the paper. Now, no matter how honest and fair-minded an editor may be, he cannot stand this. He is forced by necessity (especially if he is married and has a family) to look almost altogether to the bread-and-butter side of the question; two or three experiences of this kind are usually enough to make him refuse to publish any more articles of this kind, no matter how

true and convincing or how mild and morally harmless they may be. Of a certainty the press of this country is muzzled, and there is little or no chance of any full, fair and open discussion as to the rationality of the basis or groundwork on which the Christian religion is built. The "divines" realize this fully, and find it one of their strongest bulwarks to protect them from attacks on their mediæval faith, or on what the late Prof. Henry Drummond stigmatized as "stagnant doctrines rotting in a dead theology." This is only one, but not by any means the least important of the many cowards' castles to which they retreat when hard pressed by rationalists. No one is allowed to stand up in church and criticize or refute the pulpit utterances of the clergy, and this is another coward's castle. Not for even dear truth's sake will editors of church journals allow agnostics the use of their columns in which to ask fair and reasonable questions relating to church doctrines and to the origin, authenticity, etc., of the Bible. And the members of no other society or institution but the church are allowed to meet for any purpose and take in money on Sunday. The sky-pilots have, in this respect, a complete monopoly of that day which they still ignorantly call "the Sabbath."

This state of affairs cannot, of course, go on forever. There is a slowly-rising tide against clericalism and ecclesiasticism which it is to be hoped will some day be strong enough to burst all barriers, overwhelm and sweep away all false-bottomed bulwarks and everything that is absurd, untrue and irrational in the Bible and in Christian teaching, though we may not ourselves live to see that happy day. But to-day the priests still have the people hypnotized to a great extent; and by means of the great numbers of these servile sycophants they succeed in boycotting and ostracising free thinkers, and in frowning down any discussion of religion except that between their own conflicting sects. Is this fair? Is it right? Is this loyalty to truth? Colonel Ingersoll was right when he said that nothing is more valuable than true liberty—liberty of thought and speech in all decency. "It is the air of the soul," he said, "the sunshine of life. Without it the world is a prison and the earth a perfect dungeon."

The people have been for so many generations accustomed to recognizing clergymen as essential to society that rational thinking and truth-seeking are still almost universally looked upon with distrust and even alarm. Anything that tends to radically interfere with the established order of things is regarded with suspicion by the ignorant and superstitious. To them it is almost sacrilege to question the truth of the Bible. The trouble is, it requires much more than an ordinary public school education, and greater knowledge than the average individual possesses, to open his eyes wide enough to see the real truth unqualified by the distorted views of

dreamers and mystics, and to find out how very, very few of the priests' statements can be verified.

There are, of course, evolutionary processes going on in religion as in everything else, but they are very slow. The inertia of centuries of mediæval and modern ecclesiasticism is hard to overcome, and the progress of rational thought among the masses is correspondingly slow. I know many men who, through education, science and deep study have lost that faith in supernatural teaching which their fathers and ancestors held; but the tentacles of the giant octopus, Clericalism, have not yet loosened their grip upon them. On account of the great numbers of people (particularly their own relatives and intimate friends) who still remain unemancipated and cling with more or less of real faith to the old Bible, those who have thus lost thier faith still remain connected with the church as a matter of business or bread-and-butter policy, and to retain the good-will of their parents and church-going friends. Thus they escape social ostracism and ensure their success in business. These obstacles to true liberty are very real, and centuries may yet elapse before supernaturalism will be forced to completely surrender to the attacks of science, reason and common-sense. That will be a blessed era when superstitions and irrational beliefs are all gone for good, to return no more for ever.

SHALL SPEECH BE FREE?"

—:O:—
BY GEORGE ALLEN WHITE.
—:O:—

V.

"It is only by perfect freedom of debate that we can hope to arrive at the truth" (Patrick Henry).

"Any human being, however humble or liable to error, may render an essential service to society by making, through a whole lifetime, a steady, uncompromising, dispassionate declaration of his convictions as they are matured" (Harriet Martineau).

"But yesterday thought was confined;
To breathe it was peril or death.
And it sank on the breast where it rose,
Now, free as the midsummer wind,
It sports its adventurous breath,
And round the wide universe goes;
The mist and the cloud from its pathway are curled
And glimpses of glory illumine the world."

(Charles MacKay.)

"We will speak out, we will be heard,
Though all earth's systems crack :
We will not bate a single word,
Nor take a letter back.

"We speak the truth, and what care we
For hissing and for scorn.
While some faint gleamings we can see
Of freedom's coming morn.

"Let liars fear, let cowards shrink ;
Let traitors turn away ;
Whatever we have dared to think,
That dare we also say." (James Russell Lowell.)

"If there be a country where knowledge cannot be diffused without perils of mob-law and statute-law ; where speech is not free ; . . . That country is, in all these respects, not civil, but barbarous " (Emerson).

"Let us always remember that he does not really believe his own opinions, who fears to give free scope to his opponent " (Wendell Phillips).

"Indeed, no opinion or doctrine, of whatever nature it be, or whatever its tendency, ought to be suppressed. . . . In the case of its being manifestly true and of good tendency there can be no dispute. Nor in the case of its being manifestly otherwise ; for by the terms it can mislead nobody. If its truth or its tendency be dubious, it is clear that nothing can bring the good to light, or expose the evil, but full and free discussion " (Prof. Cooper).

"It is obvious that there is no certain and universal rule for determining, *a priori*, whether an opinion be useful or pernicious, and that if any person be authorized to decide, unfettered by such a rule, that person is a despot. To decide what opinions shall be permitted and what prohibited, is to choose opinions for the people ; since they cannot adopt opinions which are not suffered to be presented to their minds " (Westminster Review, vol. vi.).

"As our conscience forbids us to commit actions which the conscience of the savage allows, so the moral sense of our successors will stigmatize as crimes those offences against the intellect which are sanctioned by ourselves " (Winwood Reade : "The Martyrdom of Man").

"Such is the beneficent effect of perfect freedom of criticism : it is the breath of life to science. Only in the bracing air of scepticism and criticism can theories, the infants of science, grow up to be recognized as laws of nature herself. Every true friend of science must be the advocate of the most perfect freedom of speech, for without this the progress of truth is barred, and the evolution of man into a higher state of existence is impeded " (John Wilson, M.A., Trinity College, Dublin : "New Light on Old Problems," ch. iii.).

"Does a man speak foolishly?—suffer him gladly, for you are wise. Does he speak erroneously?—stop such a man's mouth with words that cannot be gainsaid. Does he speak truly?—rejoice in the truth " (Oliver Cromwell).

"Men are never so likely to settle a question rightly as when they discuss it freely" (Macaulay).

"In a free country there is much clamor with little suffering; in a despotic state, there is little complaint, but much suffering" (Carnot).

"Free and fair discussion will ever be found the firmest friend to truth" (George Campbell).

"Whoever is afraid of submitting any question, civil or religious, to the test of free discussion, is more in love with his own opinion than with truth" (Bishop Watson).

"And as always happens when form supplants substance, frank discussion is feared lest the superficiality of belief should be betrayed" (J. Allanson Picton).

"Truth is established by investigation and delay; Falsehood prospers by precipitancy" (Tacitus).

"True wisdom, laboring to expound, heareth others readily; false wisdom, sturdy to deny, closeth up her mind to argument" (Tupper: "Proverbial Philosophy of Faith").

"Toleration implies that a man is to be allowed to profess and maintain any principles that he pleases; not that he should be allowed in all cases to act upon his principles, especially to act upon them to the injury of others. No limitation whatever need be put upon this principle in the case supposed. I, for one, am fully prepared to listen to any arguments for the propriety of theft or murder, or, if it be possible, of immorality in the abstract. No doctrine, however well established, should be protected from discussion. The reasons have been already assigned. If, as a matter of fact, any appreciable number of persons is inclined to advocate murder on principle, I should wish them to state their opinions openly and fearlessly, because I should think that the shortest way of exploding the principle and of ascertaining the true causes of such a perversion of the moral sentiment. Such a state of things implies the existence of evils which cannot be really cured till their cause is known, and the shortest way to discover the cause is to give a hearing to the alleged reasons" (Sir Leslie Stephen: *Essay on "Toleration"*).

"The liberty of expressing and publishing opinions may seem to fall under a different principle, since it belongs to that part of the conduct of an individual which concerns other people; but, being almost of as much importance as the liberty of thought itself, and resting in great part on the same reasons, is practically inseparable from it. . . . If the arguments of the present chapter are of any validity, there ought to exist the fullest liberty of professing and discussing, as a matter of ethical conviction, any doctrine, however immoral it may be considered. . . . If all mankind, minus one, were of one opinion, and only one person were of the contrary opinion, mankind would be no more justified in silencing that one person than he, if he had the power, would be justified in silencing mankind" (John Stuart Mill: "On Liberty").

"But it is ever a proof that the falsehood of a proposition is felt by those who use coercion, not reasoning, to procure its admission; and a

dispassionate observer would feel himself more powerfully interested in favor of a man who, depending on the truth of his opinions, simply stated his reasons for entertaining them, than in that of his aggressor who, daringly avowing his unwillingness or incapacity to answer them by argument, proceeded to repress the energies and break the spirit of their promulgator by that torture and imprisonment whose infliction he could command" (Shelley: "Notes to Queen Mab").

"Change is in the air; it insists on re-opening all questions and asking all institutions, however venerable, by what right they exist, and whether they are in harmony with the real or supposed rights of mankind" (Huxley).

"The highest truth he sees will the wise man fearlessly utter, knowing that, let what may come of it, he is thus playing his right part in the world, knowing that if he can effect the change he aims at, well; if not, well also; though not so well" (Spencer: "First Principles," p. 123).

"Free investigation and discussion is the life of knowledge. Intellectual vitality and activity flourish only in an atmosphere uncontaminated by influences foreign to truth itself. Proscribed or protected opinions—that is, opinions that are shunned or sheltered for any other reason than their own inherent falsehood or truth—are fatal to mental health" (Principal Caird, in 1874).

"Argument is, with fools, passion, vociferation, or violence; with statesmen, a majority; with kings, the sword; with fanatics, denunciation; with men of sense, a sound reason" (Chatfield).

"Question with firm speech all institutions, observances, customs" (Horace Greeley).

"To become enlightened, we must have liberty. That alone suffices; but it must be the liberty to use the reason in regard to all public matters. And yet we hear on every hand authorities of all kinds and degrees crying: 'Do not reason!' (Kant: "Fragment on the Liberty of Thought and of the Press").

"He who makes use of its [i.e., Reason's] results to stifle his own doubts, or to hamper the inquiry of others, is guilty of a sacrilege which centuries shall never be able to blot out. When the labors and questionings of honest and brave men shall have built up the fabric of known truth to a glory which we in this generation can neither hope for nor imagine, in that pure and holy temple he shall have no part nor lot, but his name and his works shall be cast out into the darkness of oblivion forever" (William Kingdon Clifford: "The Scientific Basis of Morals").

"Respect doubt for its origin. It is an inevitable thing. It is not a thing to be crushed. It is a part of man as God made him. Heresy is truth in the making, and doubt is the prelude of knowledge" (Henry Drummond).

"Toleration only comes with larger information" (Schiller).

"For any class of men to take upon themselves to say to the people, 'If you think in a manner which militates against our ideas you must not express your sentiments,' is degrading" (Holoake).

"Truth without mystery, mixture of error, or fear of man" (Robert Owen).

"Temperate, sincere, and intelligent inquiry and discussion are only to be dreaded by the advocates of error" (Dr. James Rush).

"Compulsion of opinion or of allegiance has at last, let us thank God, forever passed. The twentieth-century man and the twentieth-century institution, by which we mean the college, counting of priceless value the inheritance from the past, is hospitable to new truth, welcomes free discussion and courts fair rivalry." To-day we understand that truth cannot be served by hiding facts, and that unity cannot be reached by extinguishing the elemental value of the individual nor by diminishing antagonisms" (President Hopkins of Williams College, in his Inaugural of 1902).

"If we would be sure of the truth of our opinions, we should make them public. It is by the touchstone of discussion that they must be proved" (Helvetius).

"Is it not true that Truth gets well if she is ran over by a locomotive, while Error dies of lockjaw if she scratches her finger? I never heard of a mathematician being alarmed for the safety of a demonstration . . . and I think that the dread of discussion generally implies feebleness of inward conviction" (Oliver Wendell Holmes).

"Discussion is the very bulwark of truth—the only antagonist of dogmatism—the only hand-post that points us perpetually along the pathway of moderation, which is most commonly the path of truth" (J. D. Morrell: "History of Modern Philosophy").

"Who is the infidel? 'Tis he
Who deems men's minds should not be free—
Who'd veil truth's faintest ray of light
From breaking on the human sight—
'Tis he who purposes to bind
The slightest fetter on the mind,
Who fears lest wreck and wrong be wrought
To leave man loose with his own thought;
Who, in the clash of brain with brain,
That wrong may win and right may flee—
This is the infidel. 'Tis he."

(Sam Walter Foss.)

"Is it a fair course to assist truth by arrogating to himself the only freedom of speech, and stopping the mouths of others equally gifted? . . . For who knows not that truth is strong, next to the Almighty: she needs no policies, nor stratagems, nor licensings to make her victorious; those are the shifts and the defences that error uses against her power: give her but room, and do not bind her when she sleeps" (Milton).

"Year after year we find each new attempt to stifle the expression of opinion received with an increased indignation, the sympathy of the people immediately enlisted on behalf of the oppressed teacher, and the work which is the object of condemnation elevated in public esteem often to a degree that is far greater than it deserves" (Locky).

"As to the evil which results from a censorship, it is impossible to measure it, because it is impossible to tell where it ends" (Bentham).

"All truth is safe, and nothing else is safe; and he who keeps back the truth or withholds it from men, from motives of expediency, is either a coward or a criminal, or both" (Max Muller).

"Better a thousand fold abuse of free speech than denial of free speech. The abuse dies in a day, but the denial slays the life of the people and entombs the hope of the race" (Bradlaugh).

"That [witnessing a persecution for opinion's sake] offended my notions of justice and liberty, and it led me into a train of thought, slow and intermittent, and not yet ended, by which I was landed in the belief that the free working of his reason (or whatever name we may give to mental operations—I am not talking metaphysics) is the most precious possession of a man, and that the arrogance which refuses him the right to expose its workings freely to his fellow-men is to be classed among the most dangerous and deadly of social disorders" (Lord Hobhouse, in a Letter in 1903).

THE WOMAN QUESTION IN LOS ANGELES.

107—

We have been requested to publish the following

"OPEN LETTER FROM WOMEN WHO MEAN BUSINESS:"

To the Honorable, the Board of Police Commissioners of the City of Los Angeles.

This open letter is addressed to your honorable body by us, the women who will go to jail tonight in the cause of equal rights of free speech in this city, in the hope that our beloved city may be spared the disgrace of incarcerating women in your filthy jail because of an exercise of their constitutional rights.

The Socialist Party has appealed to you in the past to grant them the privileges of free speech which you grant freely (too freely, it seems to us, when you give permits to speak at high noon on the main thoroughfares) to other religious and political organizations, and one appeal has been treated with the contempt which, we suppose, you thought it deserved.

Doubtless you had been misinformed regarding the character and purpose of the Socialist Party and its members. Ridiculous stories have been told about us, and believed by many intelligent persons who had not time or energy to give to a study of our principles and to acquainting themselves with the character of our organization.

But now you have seen that, in defying your absurd ordinance in defending our constitutional rights, we have kept order as no other street speakers ever have succeeded in doing, and kept the sidewalks clear. This we have done in spite of rough tactics employed by a few of your patrolmen (very few, we are glad to state for the credit of this city, for Los Angeles is not yet Chicago or Constantinople).

We may have won something of your respect by keeping order under difficulties which would have made your patrolmen despair. At least we have on the respect of the public you are sworn to serve.

We hope you may be ready to correct your former error and redeem our

fair city from the stigma of being almost the only great municipal city in the United States where rank discrimination, in the matter of free speech, is practised against the Socialist Party and its members.

We do not want to go to your dirty jail, but we intend to exercise our constitutional rights, as our comrades now confined, some of them for more than three weeks without trial, have done, and we are prepared to suffer the same consequences if we must.

But we urge you to wipe the stain from the fair name of the Angel city. We demand the release of our boys who have lain in your wretched jail so long. We ask that this persecution of the Socialist Party and its members shall cease.

We do not want to speak on the crowded thoroughfares, as others are permitted to do, for we do not believe it right to interfere or allow interference with the liberties and rights of any of the citizens. The only noon meetings we propose to hold will be at Main and Railroad streets and at Seventh east of Central avenue, where there can be no interference with any one's rights. Our evening meetings will be held at Fifth and Los Angeles, Grand avenue north of Seventh, Winston east of Main, Eighth east of Main, Hill north of Second—nowhere where the business of the city would be interfered with. These meetings will not begin till 8 o'clock and will end before 9:30 if the police will let us alone.

You have absolutely nothing to fear from us, unless you fear to have our message of deliverance from the rule of exploitation and graft carried to the people on the street.

We ask you for justice, fair play, and we demand it.

DOROTHY JOHNS.

MRS. BERTHA M. DAILEY.

MRS. ALICE VAIL HOLLOWAY.

Acting Committee.

The three signers went to jail Tuesday night, July 7, together with Mrs. Margaret Bacon, and the following morning they were arraigned and their trial set for date between October 10 and 30! The judges intend to be on vacation through July and August. More than three months in jail for these refined, heroic women, for talking without the permission of Roughhouse Woodhill and before they are even tried!

Let a cry of protest, in spoken and written words, go to the mayor and to the papers, from all over the city and county, till the persecution ceases and the women are released.

SECOND JAIL SQUAD.

Saturday night a heroic effort will be made to end the fight quickly and secure the release of our boys and girls in jail.

Comrade W. G. Henry, who was released on his own recognizance after being in jail three weeks, is organizing a jail squad of twenty-five men to go in that night. A plan for the arrests, in different parts of the city, is being formed. We shall start from the lot on Main street, between Seventh and Eighth, at 7:45 p. m., Friday, Saturday, Monday, Tuesday, and Wednesday.

Any one who has the courage to join the jail squads can talk with Comrade Henry at the headquarters, 814 S. Main street, any evening from 7 to 8.

Who will help get our women out of jail?

SECULAR THOUGHT.

A Magazine of Rational Criticism in Religion, Politics and Science.

PUBLISHED BY

LESTER M. CHAFFIN.

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THE CANADIAN ELECTIONS.

THE elections for the Dominion Parliament are to be held on the 26th of October, and the canvassing of the aspirants for Parliamentary honors has been enlivened by a very unusual amount of mud-slinging. It is not too much to say, perhaps, that no Canadian Government since Confederation has given so many openings for attacks as has the Laurier Government. Though it gained office by denouncing the extravagance of a preceding Government which was spending nearly \$40,000,000 a year, it has increased that expenditure nearly four-fold, while "graft" of the most outrageous type has marked many of its leading transactions. This, of course, is only what we might have expected as an outcome of the dismissal of the late Auditor-General, who refused to be a party to such transactions; and if the voters of Canada were not largely debased partisans and embryo grafters, they would "turn the rascals out" without a moment's hesitation.

But when the question arises, Who shall we elect in their places? we are confronted with the fact that there is hardly a solitary politician in the field whose fame is not smirched by association with some more or less discreditable transaction; and it is not improbable that, if we change our "rulers," we may "jump out of the frying-pan into the fire." The only solution we can see is, to turn out the present office-holders (most of whom seem to have comfortably feathered, not only their own nests, but also those of their friends), in the hope that among their successors may be found at least a few men of integrity and courage who will do something to raise the standard of political honor. This may be a forlorn hope, but in no other direction do we see even a spark of hope for better things.

WILL THE ANGLICANS BECOME CHRISTIAN SCIENTISTS?

When the preachers meet in their annual conferences, synods and what nots, and begin "talking shop," we generally obtain a good insight into the mercenary side of their business. At the Ottawa Anglican Synod a resolution was presented calling for the administration of oil and prayer to the sick; and the discussion of the proposal disclosed the fact that many of the preachers were feeling the competition of the Christian Scientists in the faith-healing business, and wished to give faith-healing a trial in the Anglican Church. Though a majority of the preachers were in favor of it, the motion was lost by the lay vote.

Canon Scott, in presenting the motion, very naturally tried to defend it from a suspicion that it was introducing a Romish rite, "the sacrament of extreme unction." The Romanists, he said, had erred during the last thousand years in holding the doctrine that the anointing was for the forgiveness of sins, whereas originally the anointing was for the restoration of health. This truth, which the church had neglected, was what the Christian Scientists were groping after. We should just reverse this, and say that the Christian Scientists are making a huge financial success out of the alleged "truths" that the Anglicans are proposing to adopt in order to imitate the financial success of their rivals.

Archdeacon Timms, of Calgary, cited a case in which the child of the Bishop of Moosonee had been cured by anointing, which had been performed, not by a clergyman, but by an Indian layman. Canon Cody, of Toronto, however, discreetly advised the Synod not to tie its hands with too much definition on the question of divine healing; and Rev. Graham, of Nelson, B.C., with keener business instinct, advised his brethren not to antagonize the medical trades union, as the Christian Scientists had done, by competing with them in business.

Another view was put forward by Mr. Jennetson, of New Glasgow, N.S., who reminded the Synod that the faith cure would not always succeed (for instance, in the case of a broken leg), and if a patient died people would say it was superstition. Mr. Jennetson evidently has not studied this subject to much purpose, or he would know that, among Catholics as well as among Christian Scientists, one alleged successful faith cure will be remembered when a million failures are forgotten.

From all of which it is manifest that the chief if not the sole motive at the bottom of the action of the Anglicans is a mercenary one. With them, it is not a question as to whether the thing is right or wrong, Biblical or heretical, but simply: Will it pay? Should we gain more by adopting it than we should lose by antagonizing the doctors? They haven't even as much courage, or gall, or faith as have Christian Scientists, Spiritualists, or Theosophists.

THE TORONTO SCHOOL BOARD AND EDUCATION.

The Toronto School Board, like every other official body in this land of graft, has grown into an immense money-spending institution. Its proceedings have long ceased to have any connection with improved educational methods, and have degenerated into little else than a series of bear-garden squabbles over contracts for purchasing lands, erecting buildings, appointing inspectors and other officials, and innumerable expenditures that are rapidly making the School Board one of the most expensive as well as one of the most unsatisfactory departments of our civic life.

There can be no doubt that a vast expenditure of money must be made if the education of the rising generation is to be carried on efficiently; but with all its present expenditure, no hint has yet been given by the School Board of any satisfactory or comprehensive scheme of training that is at all likely to aid in the production of a better type of citizen, physically or mentally, than we possessed before public education was commenced.

One of the latest schemes of the Board is the building of a Technical High School, at a cost which must ultimately reach nearly a million dollars. At the last meeting of the Board of Control a proposition of the School Board was presented asking for the land to be purchased at once. But, as the Mayor said, it would be foolish to comply with such a request without some inquiry, for the Board seemed to change its mind every few days. The only justification for such extravagance is the statement that some cities in the States have spent larger sums on similar buildings.

Another piece of extravagance is that of giving the Chief Inspector and forty-three of the school teachers a trip to England at a cost of about \$14,000; and the last is the appoint-

ment of a Medical Inspector for the schools at a salary of \$3,500 per annum. The Toronto Medical Health Officer thinks such an appointment is probably an illegal one, and most likely he is right. The whole of the proceedings of the School Board, indeed, seem to take on the character of a struggle either for jobs for members of the Board itself, or for extravagant building and supply contracts for friends, out of which it is only reasonable to suppose there must be considerable "graft" for some of the members.

Trustee Miss Martin made the remark that at least 10,000 of the children attending the public schools of Toronto were insufficiently fed, and we venture to suggest that instead of squandering probably over a million dollars over a technical high school, and other extravagant expenditures upon typewriters, pianos, and materials for befuzzling the brains of the poor underfed children, some attempt should be made to get their bodies into a healthy and vigorous condition. Physical training is a thing which can easily be overdone with both children and adults; but if one-fourth of the children are underfed, it is certain that no good can be done by trying to fill their brains with "book-learning." We are strongly of opinion that the primary requisites in all education are good sanitary conditions. Every school should be provided with ample swimming baths and gymnasiums, to be used with discretion under proper medical regulation. And every school should have an ample kitchen and dining-room, so that every child should, as far as possible, be protected against parental neglect or incompetence.

ATTEMPTED REVIVAL OF PURITANISM.

While at the Anglican Synod in Toronto, Hon. S. H. Blake and Archdeacon Timms were calling each other ugly names, and showing how they have each "deliberately falsified" facts in order to mislead people as to the true position of the missionary cause in the new districts of Canada, the Anglican Synod at Ottawa were wrangling over the royalties on their new hymn-book, and passing resolutions appointing a week of prayer, urging a stricter observance of the Sunday laws and co-operation with the Lord's Day Alliance, and proposing to re-institute the obligation of church members giving one-tenth of their incomes to the church.

Mr. Lansing Lewis, of Montreal, said he had found the people of Ottawa a unit in opposition to the Sunday business. It was a preposterous thing to propose the reading of a sermon to a family on a hot Sunday, and he would refuse to do it. The children would kick at such a practice; but Judge Fitzgerald, of Charlottetown, P.E.I., said he always held family prayer at his watering-place in the summer.

Naturally enough, the Synod endorsed the Puritanical resolutions; and also one urging that every family should restrict its comforts and freedom on Sunday, so that the servants might have a day's freedom also. If all the preachers would do this, there might not be so much objection to the regulation, but in all ages the priest has always been the privileged man who is allowed to break the law.

Parents were also requested not to take their children into the country during the summer, as such a practice had a very demoralizing effect upon them. It is clear that these reckless greedy vampires care nothing for the health and development of the bodies of the children so long as they can dominate the budding minds. And parents were doubly impressed with the importance of avoiding summer resorts where Sunday services were not held. They can't worship their god, of course, if a trade union priest is not present to show them how to do it.

"If wishes were horses beggars might ride," it is said; and if the combination of the various Protestant sects, headed by the Lord's Day Alliance, had their will, these white-chokered, black-coated parasites would ride rough-shod over our liberties. Their resolutions, however, we hope will chiefly serve the purpose of exposing their sinister intentions.



THE SALVATION ARMY'S SWEAT-SHOP "SALVATION."

A correspondent sends us the following extract from an English journal, which gives a faint idea of the sweat-shop system carried on by the Salvation Army under the pretence of elevating the "submerged" classes. We have just received Mr. John Manson's pamphlet, "The Salvation Army and the Public," which contains an exhaustive inquiry into the work and methods of the big begging institution, and we intend to issue in *SECULAR THOUGHT* a concise summary of this work, of which the *Methodist Times* says:

"It ought to receive an effective reply on every account. . . . It is a well-written book. . . . It is certain to do a great deal of damage to the popularity of the Army unless it receives an effective reply."

When it is understood that Mr. Manson's indictment of the Army is based almost entirely upon the official documents and statements issued by the Army itself, it will not seem strange that the only effective reply so far made has been that of complete silence. The Army is like the French Guard—it may die, but it will never surrender, for to admit that it had been lying would mean sudden death for it :

ALLEGED SWEATING OF JOINERS BY THE SALVATION ARMY.

Some exceptionally strong statements were made on Wednesday night, May 27, at the Caxton Hall, Westminster, regarding the conduct of the Salvation Army joinery works in London. The occasion was a meeting called by the London District Committee of the Amalgamated Society of Carpenters and Joiners to protest against alleged sweating at these works.

Mr. Will Thorne, M.P., who telegraphed regretting his inability to preside, said "Hope Salvation Army will soon be wiped out, and all such sweating organizations."

Mr. G. Kebbell, a London solicitor, wrote : "William Booth is simply and purely a trading philanthropist, and on a colossal scale."

Mr. S. Stennett, secretary of the Carpenters and Joiners' Society, quoted many figures with the object of showing that the men employed by the Army were paid sweated wages, and asked if there was any valid reason why the Salvation Army should ask a man, because he was destitute, to make for 2s. what any other builder would have to pay 10s. for. It was simply scandalous that the Army should recruit from poor individuals on the Embankment, find out their capacity for work, and then rob and sweat them. He would give the Army credit that when they worked men overtime they paid them time and a quarter—they credited the men with threepence an hour. (Laughter.) That was not all. Three weeks before and two weeks after the Salvation Army self-denial week the men did not receive a penny piece. ("Shame!")

A resolution was passed denouncing "the threefold system of sweating, truck payment, and under-selling said to be practised by the Salvation Army at Hanbury Street joinery works," and calling for its immediate abolition, and demanding a full and public enquiry into the conduct of the institution. It was decided to hold an open-air demonstration on the subject.

The inquiry into this Hanbury Street Joinery Works scandal forms one of the most telling chapters of Mr. Manson's book. No wonder, when "General" Booth visited Japan, he refused to receive the editor of the *Japan Chronicle*, who had read Mr. Manson's book and wished to ask some questions about it. Of this episode the editor says :

Despite the opinion of leading newspapers and religious organs that this book called for an answer . . . no attempt has been made to refute Mr. Man-

son's indictment. The advisers of "General" Booth may consider that they have done wisely in refusing to allow us to interview their respected leader, but the inference to be drawn by every fair-minded man from this **absolute and** autocratic refusal to permit "the other side of the question" to be investigated is creditable neither to the "General" nor his advisers.

"THE MISSIONARY AT WORK."

The Eastern World is a weekly newspaper published at Yokohama, and frequently gives its readers some pungent criticisms upon the religious fakers who bring their Western religion alternately into contempt and hatred by their uncultured folly and overbearing presumption. Here is a short editorial from a recent issue (August 29) :

"THE MISSIONARY CROWD RUBBING IT IN.

"Not content with issuing periodical bulletins about the alleged-to-be-pious humbug at Karui-zawa, the missionaries, those drones of hard-working foreign communities in Japan, are now rubbing it in by publishing the discovery in local contemporaries of another 'beautiful, restful and generally delightful seaside resort' with 'a little pine-covered bluff.' Lots of us know delightful seaside and other resorts, and would very much like to spend a two or three months' holiday at them. Then after a couple of years' arduous 'work' in the alleged vineyard of the Lord they would like to 'break down' and go home first-class on a year's holiday on full salary, fares and all expenses paid, like those long-faced pious humbugs the missionaries. The trouble is, they can't find the necessary number of fools for the purpose, and if they could they would not take advantage of them and pick their pockets with bibles, hymnbooks and similar spiritual burglars' tools."

On every ground, the whole missionary business is so barefaced a fraud that it seems wonderful that it maintains a hold upon the pious folk who supply the funds to carry it on. Like other social, political, and theological superstitions that dominate the uneducated mentalities of the masses, it seems to have acquired the status of an inherited instinct, and, in spite of its manifest failure and the immense mischief it has wrought, both at home and among "the heathen" it is supposed to benefit, it will require generations of education on rational lines to completely eradicate it. Possibly its final overthrow will come about through the active resentment of "the heathen," who will refuse any longer to permit their people to be hocussed and degraded by hypocritical adventurers and pretended benefactors, whose real motive is seen to be similar to that of the native priests.

THE JAPANESE IN KOREA.

The same number of the *Eastern World* contains also an editorial article on the conquest and occupation of Korea by the Japanese, in which it says :

"We have long ceased to believe in a God who can stand by in alleged omnipotence, and yet calmly view the blood of his creatures deluge an unfortunate country, but there is in history a retributive justice which, if it sometimes does not reach the individual, always punishes the crimes of nations. It was a crime for England to stand by and see her friend and ally murder Koreans by the thousand ; and it is a crime for her to stand by in cowardly inactivity while the ruthless slaughter is still going on. Verily, the blood of those thousands of victims is on the hands of England too, and some day she will be called upon to answer for it. . . . Is England reduced to such straits that she has to pay for a worthless strip of paper with her honor ! Are the executioners who slaughtered those 12,000 Koreans to be the props of her Indian Empire ? We hope not. If they are, England might pave the seas with *Dreadnoughts*. They would be no more than *bridges* for her enemies to walk over, for the spirit that alone could make them *bulwarks* would be dead."

At this distance, it is refreshing to hear the comments of a presumably impartial critic upon our imperial policy, though it is somewhat depressing to find, mixed with a bold repudiation of an old theological dogma, so much of political superstition. We need not enter into a discussion of the justifiability of Japan's conquest of Korea ; but to describe the treaty between Britain and Japan as "a worthless bit of paper" is to strike at the roots of all international intercourse and to cut away all basis for a pretence even of universal agreement in the interests of peace or civilization.

 RETRIBUTION FOR NATIONAL CRIME.

When, however, our friend assures us that "there is a retributive justice which . . . always punishes the crimes of nations," we find ourselves up against the old superstition in another form. "The mills of the gods grind slowly, but they grind exceeding small," is an ancient way of putting it. But the aphorism depends for its validity entirely upon the definition of the term "crimes." What is a national crime ? "The king can do no wrong," was once the court lawyer's way of defending the king's misdeeds. "The nation can do no wrong," is the present-day way of defending tyrannical laws. But if every nation were to be punished for its alleged crimes, how many nations would exist to-day ?

We are all apt to judge such matters from a very restricted and sectarian standpoint ; but it is very plain that what may be looked upon as a crime in one age may have appeared at the time of its occurrence as an entirely justifiable action. What we should look upon as bloodthirsty assassination in one country, may be a justifiable necessity in another.

The Massacre of St. Bartholomew seems to-day (to most of us, at least) to have been a bloody crime ; but, apart from the fact that there were many inciting causes, it was regarded by the Catholic peoples at the time of its occurrence, as both justifiable and necessary ; it was lauded by the Pope ; and even to-day finds many apologists.

Where are the Irish Nationalists to-day who do not anathematize the shades of Cromwell while they gloat over the massacre of the garrison of Enniskillen under a safe conduct ?

We are horrified at the alleged atrocities of Turks and Russians, and sympathize with the sufferings of Jews and Christians under the lash of their oppressors ; forgetting, it may be, the scores these atrocities have wiped out ; and oblivious, it may be, of the fact that many among our own Western Christians would, had they the power, wipe out the whole race of Hebrews in one universal St. Bartholomew.

The Age of Brute Force may have passed for some, but it is still the dominating factor in human life for the great mass of the race ; and, much as we may deplore it, so it will continue until men become intelligent enough to see that true self-interest demands a larger measure of tolerance for other men's opinions and their methods of attaining happiness and prosperity.

IMAGINARY NATIONAL CRIMES.

Where shall we look for examples of national retributive justice ? It will hardly do crudely to recite, as the Christians commonly do, a list of the nations that have disappeared—because they “ neglected God,” a god whom they had never heard of, or ran after “ false gods,” or for some other fanciful sin. To have a good example, we must know the crimes for which a certain nation was wiped out, and to be valid, the avenging nations should also be shown to be free from those crimes. But the records of history fail to show us a nation unblemished by the vilest crimes, or an empire founded on the

ruins of others except by the aid of treachery and bloodshed and violence, often of the most bestial character. A successful rebel or freebooter has often become a patriotic king.

The one fact that stands out above all others is this—that in succession all the nations of antiquity have disappeared, some of them completely obliterated by their conquerors. The diabolical instructions given by Jehovah to the Jews to “utterly destroy every living thing, man, woman, and sucking babe, cattle and horses,” etc., seems to have been the ordinary procedure with the most savage conquerors, so that vast territories once the seat of flourishing populations are now arid deserts. But there is nothing to show that there was crime on one side rather than on the other. Timur, Attila and Genghis have been called the “scourges of God,” but if they were, the fact would only confirm our view that the true god of the Christians is the Devil.

Though Genghis Khan is reputed to have slaughtered four and a-half millions of people in his great campaign, his plan of dealing with the vanquished was a great improvement on Jehovah's. First, the able-bodied men could join his army as fighting men or were ruthlessly slaughtered; then the young and good-looking women were divided among his soldiers as wives; and finally, the weaklings and children were allowed to return to their ruined homes to starve or live as they best could.

In our own day many events have been described as “national crimes,” for which Heaven's dire vengeance will surely fall upon us; but ideas of this sort seem chiefly formed upon a very limited acquaintance with facts, aided by a large share of personal bias and partisan feeling. It is a part of this same kind of superstition that causes every crank and every sect to describe the abuse or foible or practice it seeks to do away with as a “national crime.” It is a national crime to make any arrangement with whisky-sellers; it is a national crime to allow people to indulge in innocent recreations on Sunday; and it would become a national crime to cook a dinner on the parson's field-day were not eating and drinking a luxury the preacher refuses to forego even for twenty-four hours.

It has been aptly said that to make a mistake is the greatest of political crimes as well as the one unpardonable sin of a military genius, involving as it often does the lives and fortunes of thousands or even millions of people. But, viewed

from any standpoint, if what are described as national crimes were invariably punished, the human race must long ere this have followed Sodom and Gomorrah. We must abolish such childish superstition before we can take rational views of public affairs.

REAL NATIONAL CRIMES.

That there are national crimes—crimes actively sanctioned or passively submitted to by the whole people—and that these crimes inevitably bring their own punishment, we need not doubt. When proposing to raise a loan, a Government is sometimes charged with committing a national crime by burdening unborn generations. But if the money raised is well **spent**, the future will be benefited and should bear part of the cost; and if paying cash and overtaxing the present or doing without needed improvements would impair the efficiency and credit of the future, then doubly bound would it be to pay a part of the money raised. From such a point of view, the financial arrangements of an apparently extravagant Government might be judged to be wise and patriotic rather than criminal.

In Canada, as it seems to us, we have seen some gigantic national crimes committed during the past generation, and it is a strange thing that, while a man like Goldwin Smith can find no end of alleged crimes committed by Britain all over the world, like the missionary fakers he has hardly a word to say about the political crimes committed at his own doors.

Gigantic frauds have been perpetrated by political tricksters and corruptionists; great public works have been carried on with every accompaniment of graft and treachery to the public weal; millionaires have been made by immense grants of the mineral and agricultural lands and timber limits to favored partisans at nominal prices, and by excessive Customs and Excise duties; and the country is taxed almost to the limit of endurance to pay for an army of public officials that rivals that of France in its worst bureaucratic times, when every voter was an office-holder. These are all crimes the people will have to expiate in many years of heavy taxation and moral degeneracy. But they are crimes the origin and the results of which may be seen as plainly as those of a burglary.

Then there is the crime of selling this country to the Pope,

the end of which can only faintly be guessed at. Our Premier openly told his Catholic followers in Quebec that he had made Quebec the greatest Province and the pivot of power in the Dominion, and this after having unconstitutionally given the Catholic hierarchy a free hand in the two new Provinces of Alberta and Saskatchewan. But he "tempered the wind to the shorn lamb" by appealing to the Catholic bishops not to be too exacting in their dealings with the Protestant minority! It is not too much to say that ultimately this crime may have to be expiated in a disastrous civil war, unless circumstances should arise which are at present totally unforeseen.

These events are unlike these other crimes—the slaughter of Filipinos by the Americans, of East African negroes by the Germans, of Koreans by the Japanese, and of Tonquinese by the French, or the atrocities of Belgians in the Congo, and so on. It is said that seven years after Rome had been sacked by Attila's hordes a traveller could hardly have found a trace of the disaster. The city had resumed its old magnificence and luxury. When the evil days have passed away, such is the recuperative power of the human race and such its inherent joyousness, that disasters are quickly forgotten and the tyrant and traitor forgiven.

And so it will be with Canada. When she has tided over the possibly long period of oppressive taxation needed to wipe off the scores of her present reckless extravagance, when she has healed the wounds arising from her religious strife, and has finally put the priesthood away from all control of public affairs and the grafter where he properly belongs—in the jail,—then she will become a happy and a prosperous people.

What are theologians good for? A fool after repeating every piece of scholastic nonsense for two years, receives his cap and bells with ceremony, and struts and decides on every subject; and it is this school of Bedlam which leads to honors and riches; what can be said to it? Thomas and Bonaventure have their altars, and they who have invented the plow, the saw, and the plane are not even remembered!—Voltaire.

An army chaplain was one day preaching to a congregation of Irish militiamen. The chaplain had a histrionic turn and delivered his discourses with much vehemence. On this occasion he preached on the text: "Who will go up with me to Ramoth Gilead and conquer?" and after three repetitions, followed by a long pause, he was astonished to hear a voice answer: "Begob, thin, yer rivrence, if all thim cowardly thaves is hanging back, I'll go wid ye meself."

THOUGHTS OF A THINKER.

—:O:—

BY T. DUGAN, ALBANY, N.Y.

—:O:—

THE WAR IN HEAVEN.

I.

WHEN a child, I was taught to believe there was a war in heaven—that one of the angels, named Lucifer, conceived the idea of dethroning God and usurping his place, just as we know men do here upon the earth. But, how comes it that such a phenomenon could occur where God is represented as residing? Where did those angels come from? They say that God existed from all eternity, and that nothing existed but God, previous to 6,000 years ago, when he made the heavens and the earth. Now, if nothing existed but God previous to that time, where did the material come from with which he formed what they term the heavens and the earth and all they contain? for this material is a substance and it could not come from nothing.

Previous to the alleged creation there is nothing said about angels good or bad; that was an after-thought, for they had to trump up some kind of a story to account for good and evil, in order to establish something to found a temptation upon, for without a tempter there could be no temptation. The tempter was named Lucifer, and was represented as an angel who rebelled against his master God. The whole affair is a story got up by the priestly class to gull the people, and was handed down from generation to generation to the present time, eventually involving various other selfish principles in order to buttress it more firmly. The king and all secular rulers require it in order to fortify their positions, for their positions are also based upon fraud, and one fraud helps the other. Our politicians require it to support their cause, our business men to secure the trade of the believers, and so on to the end of the line. If you doubt what the Mob believe, you incur their enmity. If you coincide with them, or pretend to believe as they do, you acquire their approval and their support, but all was first attained by the authority of the medicine-man, hundreds of thousands of years ago, when the then savages were intellectually far inferior even to the lowest savage of the present day. So you see that all this came around by natural development, and progressed as man progressed until we see it as it is in our own day.

The Christianity of to-day is not the Christianity of a hundred years ago, nor even fifty years ago, and a hundred years hence it will not be what it is to-day. All of which only proves that as man advances in knowledge, his religion will also advance. So this battle in heaven between God and

Lucifer is merely a personification of a natural phenomenon—which means the strife between the so-called good principle in nature and the evil principle in nature, whereas there are really no such principles at all, but eternal change according to natural law—in other words, EVOLUTION.

Those baby stories representing angels as like men and women furnished with wings, etc., remind me of such stories as are told to children about Santa Claus, fairies, etc.—stories to humor the infant mind and amuse it. To tell such stories as the truth, however, is where the evil comes in: for what is not true is a lie, and lies always lead to that which is not good.

Those men called theologians are men just like ourselves—they are produced just as we are produced; and no man has ever seen an object issuing from the clouds to alight upon one of them to convey to us that they were especially selected to assume any authority over us either physically or mentally. The authority they assume to have has been bestowed upon them in a school called a *theological university*, which institution is an outcome from man himself, to lord it over all other men outside of its particular class. No power from the clouds, or anywhere else outside of man himself, established such institutions—they are a creation from the brains of those who are bent upon deceiving their fellow-men.

We see men striving for that which will enrich them at other men's expense. Those who have millions of dollars are not satisfied—they want more. So it is in everything else—men are never satisfied—they are continually and continuously craving for more. Those who follow the priestly occupation are no exception—all men are alike, but in different degrees. From the worst to the best is similar to a chain—every one being simply a connecting link, from the very lowest to the highest. The lower you go, the ruder the chain may be, and it is from the rude first link of the chain that religion began. To judge what a religion is, you must follow it backward and find out how it began, and compare the condition of the human mind at that early period with what it is at present. You will then find that there was no divinity from which it was produced, but the direct contrary. In other words, it was produced by fear and ignorance, combined with the selfishness inherent in man himself, which selfishness yet controls the human mind in different degrees only.

This assertion of the church in reference to a war in heaven had to be invented in order to account for the presence of what they term “good” and “evil.” This pretended strife for the souls of men, women, and children is a priestly invention, and existed among the ancient pagans; and it was from them the modern pagans derived it; for in the ancient theology it is also related that there was a war in heaven—that Jupiter, the God of the ancient world, won the battle, and overthrew his opponents by hurling at them rocks as large as mountains. In Persia, the sun-worshippers in

their scriptures have a similar tale. They refer to a battle in heaven between Ormuzd and Ahriman, which Ormuzd won. In India you will find the same, and all these are thousands of years older than Christianity. Now, how came it that such a similarity exists between these different people? Simply because the people of these countries were originally one people—they are all the offspring of the Indo-European race, and wherever they emigrated they carried with them their religion and their language, for every European language and religion sprang from that ancient people, who originally came from Central Asia, as has been demonstrated by archæologists.

(To be continued.)

WHEN I CAN SPELL AS GOOD AS YOU.

Dear father :

No more need you be
ashamed of or displeezed with me,
and no more need you on me frown
as oft you do when I fall down ;
Not 'cos I can't subtract or add,
but just becos my spelling's bad.
You know, pa, when I took exams,
it's kawsed me manny silent Kwams
to think the hie marks that I got
in other studies went for not.
My reading's good, my riting's fare,
can't beet my grammar anywhere.
Arithmetic, jeografy,
and my deportment, you'll agree,
are not so bad, but mite be wurse ;
but it's my spelling's been my curse.

I got my verbs and pronouns strate ;
I know how, too, to punctuate,
tho I'm not making an excuse ;
If one can spell, why what's the use ?
But O deer dad, I heard to-nite
that soon all wurd's will be spelled rite.
No more when you see how I spel,
will you say things it hurts to tell.
and you'll not be inclined to say
words that you or'tn't anyway.
Our spelling, dad, you'll be surprised,
is soon to be Karneggyzied ;
then you'll be prow'd, and I will, too,
for I will spell as good as you.
So, now, pa, that my letter's dun
I'll sign myself

Your loving sun.

—George Thornton Edwards, in the July Century.

The vicar of St. John's, Gainsborough (the Rev. F. W. Hutchinson) has been telling his parishioners one of the funny incidents he had known, and which occurred recently. The scholars were asked to give an account of the translation of the prophet Elijah to heaven, and one boy wrote : "Elijah, the prophet, was carried into heaven in a whirlwind, and the children stood and cried, 'Go up, thou bald head ! Go up, thou bald head !' and before he went up he divided the Red Sea."

A bishop employed one of his brothers in the designing and erection of a fine house. When the house was completed, the bishop was well pleased with it, but when the architect's bill was presented to him he was not so well pleased. "My good brother architect," he said, "don't you think that your charges are too high? The yearly salaries of many of my curates don't equal the amount of this bill of yours." "Very likely not," the architect replied. "But I am not a curate, but a bishop among architects."

Book Notices.

A KNIGHT OF THE HOLY GHOST. A Novel. By Edith Searle Grossman. London: Watts & Co., 17 Johnso's Court, Fleet Street, E.C. \$1.50.

I WONDER if authors who are capable of producing good readable matter, written with the clearly-implied purpose of assisting a worthy cause, will ever learn that by setting their heroes and heroines upon a too lofty pedestal they invite ridicule, and alienate the sympathies of thoughtful readers whose conversion they might have secured by a more moderate method.

Edith Searle Grossman has produced a very readable novel with a very outlandish title, "A Knight of the Holy Ghost." The book is written in the interest of woman's rights, and is a strong plea against what certainly was an outrageous state of affairs. Hermione Carlisle, the heroine, is a beautiful and accomplished woman married to a brutal and dissipated tyrant, Bradley Carlisle, who causes the death of one of the children, drives his wife insane, and is an altogether bad man. Such men are certainly very rare. Hermione, on the other hand, is perhaps a trifle too good, and it seems to us that the chief fault, and one for which there is no redemption by any conceivable legal enactment, was committed when a couple so totally unsuited to each other allowed themselves to become man and wife.

When Hermione becomes frenzied with grief she runs away and is taken in a state of insanity to a hospital, where she is cared for by an eminent physician who knew and attended her as a child. The doctor, who is now a widower, seems not to have met his affinity in the wife whom he married and subsequently buried. He restores Mrs. Carlisle to health and beauty, and takes her to his home. Here they live and love, confess their love for each other, kiss, embrace, and give every outward manifestation of physical attraction, so that even their best friends thought they were pretty seriously compromised. But no, friends and enemies alike were all wrong. It was simply spiritual or soul love, such as gross or even ordinary minds do not understand. But they became aware that Mrs. Grundy was saying things, and so Hermione decided to go out into the world and earn her own living. Much against her lover's will—and no wonder—she went. She became an actress, an authoress, a lecturer, and finally the founder of a "community," and fought the battle of woman's rights.

Dr. Earle, who departed this life before the establishment of the community, left Hermione a handsome property, which had enabled her to attain to considerable success, and things were going along pretty well until Bradley Carlisle discovered that his wife was living and had property, when by invoking the aid of the law he seized her property and obtained the order of the court compelling her to return to his "bed and board." Rather than submit she committed suicide.

Now, I am heartily in sympathy with the movement to remedy such a state of things, and sincerely hope that the forceful and vivid presentation of Hermione's troubles will enlist the public sympathy in favor of securing justice for women. But I cannot believe any useful purpose will be served

by picturing Dr. Earle and Mrs. Carlisle as abnormal types of humanity. It is a common mistake of reformers, many of whom seem to think that the natural desires which come from the intimate association of men and women are sinful and must be suppressed. Some, indeed, contend that sexual intercourse is wrong except when it is the desire and intention of both parties to beget offspring, and that indulgence without such intention degrades the participants below the level of the inferior animals. I have no patience with such an idea. The fact that men and women are becoming sufficiently educated to avoid the production of undesired offspring is an evidence of their superiority to the lower animals, just as much as is their ability to secure other comforts and luxuries for which the lower animals are dependent upon man. It has always been the policy of the legal, the medical, and the clerical professions, acting as a unit in their selfish interests, to keep the masses in ignorance of this important secret; with the result that, for lack of this very knowledge, the poor are the great producers of population and the greatest sufferers from a redundancy of unfit children. That the lower animals exercise in this matter any more intelligence than do the most ignorant humans I believe to be a sheer invention.

I cannot help thinking that Mrs. Grossman has missed the chance of her life. Her hero and heroine had both been mis-mated, but she shows us as the result of these soulless marriages some very estimable young people. Now, what should have been the natural outcome of a soulful union such as that would have been between Dr. Earle and Mrs. Carlisle?

W. G. G.

Correspondence.

FREETHOUGHT PROPAGANDA.

Editor SECULAR THOUGHT.

MY DEAR SIR,—Your letter received in reference to help for SECULAR THOUGHT. It grieves me to think that such a publication is not more bountifully and cheerfully supported. I have tried to do my share in supporting the publisher and editor in their work. Unfortunately, the large majority of mankind seem to be indifferent to the events going on in the world. Any one who will take the pains to read the history of the world under the control of Christianity for thirteen or fourteen hundred years must know that liberty was crushed out by sword and dagger, dungeon, torture, mutilation, and faggot. And what was the crime for which the bravest and best of mankind were thus ruthlessly destroyed? Simply that they did not believe as the Pope had dictated. The Popes received their clue from Jesus, who announced, "He that believeth not shall be damned"—in a hell "prepared for the Devil and his angels."

This condition of things continued for twelve or thirteen centuries, and was finally ameliorated only through the influence of infidels and the increasing humanity of the age. Now, what securities have we against a revival of the old ecclesiastical tyranny and oppression, or at all events of

some portions of them, unless we actively maintain our anti-theological opinions, and show the church that we are prepared to defend our liberty? Surely there is no better means of accomplishing this object than keeping our representative journals in good fighting condition, and thus enabling their editors and publishers to spread broadcast the doctrines of human liberty, free speech, free thought, and free inquiry upon which human progress unquestionably depends? For it must not be forgotten that the church is making great efforts to recover its lost ground, and wherever it is making progress—in political power if not in theological consistency—it assumes a dictatorial and domineering attitude just in proportion to its political power; and there can be no question that, if permitted to control the education of her children, which is her great object in Canada and the States to-day, she will have in future generations an army of slavish bigots to do her bidding.

To aid you in combating the church in its efforts to inflict great wrongs upon mankind by restricting liberty of thought, speech, and conscience, I enclose you P.O. order for \$5. If every one of your subscribers will help you all they can, you doubtless will be able to publish your magazine with pleasure—and with profit to yourself as well as to mankind. Unfortunately few men have a desire to learn. I have known educated men refuse to read the best works of the foremost living writers. One D.D. said he had no time to read such "stuff;" others would throw into the gutter the finest essays I ever saw. As Galileo wrote, in a letter to his friend Kepler, the clergy, while prosecuting him for heresy, refused to look through his telescope and see for themselves what proved his statements to be true, so it has always been. If Bruno cannot be controverted, burn him! If Servetus will not change his opinion, burn him! Right now, one who does not favor the church is looked upon as an enemy to order and morality, though criminal statistics clearly prove that in Christian lands nearly 95 per cent. of the criminals are fervent believers in Christianity, while it is equally true that very few unbelievers are ever in prison. Read this:

"Every desolator of the earth began his work of massacre and ruin in solemn acts of religion, and, while the ground still smoked with carnage, hastened to the temple to repeat those solemn acts. Nor was religion necessary as an ally of virtue, since men conspicuous for their unbelief, like Bayle, Locke, Spinoza, Shaftesbury, Collins, and others, were men of rigid virtue. Much to be pitied are they who need the help of religion to be honest men."—JAS. PARTON, in "Life of Voltaire."

I trust your patrons will wake up and rally to your support. If they will seriously think of this thing, how the church enthralls mankind in its meshes of superstition, and how important it is that the rising generation should be freed from its deadly embrace; that men should have the right to think freely and to speak their honest thoughts without being treated as outlaws. Yes, if your friends will think seriously upon these subjects, I am sure they will come to your assistance. So mote it be.

Very truly yours,

Madison, Ga., Sept., 1908.

A. A. BELL, M.D.

[We are pleased to say that some few of our friends have responded generously to our appeal. W. P. sent \$100, F. A. \$20, and others smaller

sums, for which we are very grateful, as they have enabled us to tide over a serious difficulty, and we hope to begin the new year with a clean sheet.]

GROWLS FROM THE WEST.

Editor SECULAR THOUGHT.

SIR,—Some time ago we were told that an American soldier was sentenced to five years' imprisonment for shaking hands with Emma Goldman, but we are not told how many years Emma got for shaking hands with the soldier, or how many lifetimes the soldier would have got had he shaken hands with the late Herr Johann Most. The Americans here say the report is only a newspaper joke.

As to Emma Goldman, I think she missed her vocation by not adopting Theosophy or Christian Science as a profession. Had she done so, she doubtless would now be respected and could command millions, instead of causing men to be sent to the penitentiary for simply shaking her hand. A woman who is so sacred as this ought to be kept in a glass case and labelled, "Beware. Do not touch!"

The old proverb, "The tree is known by its fruit," is one of the few Biblical passages that are true, and the trained stirpiculturists of the Burbank type can no doubt tell the chief qualities of a tree before it bears any fruit at all. Now, if this law holds good in the physical world, we may be quite certain that it holds equally good in the mental world.

One of those mental trees that come prominently before the public eye among us Occidentals is a plant commonly known as "Theology." This peculiar growth has produced so many varieties of mental "tangle-foot," that it is doubtful if even a Darwin or a Wallace would be able to trace their descent from the original species from which they have descended. In Ontario you have quite a variety of the strange shoots, but you are lucky to escape such erratic fanatics as the Dreamers and Doukhobors favor us with in the Wild and Woolly West. The enclosed clipping will show you that the latest of these fanatics has tried to influence the officers of the N.W.M.P. with a letter which he says was dictated by Jesus Christ to the Virgin Mary (who sent it to him, I suppose, by Inter-stellar Post); but as the letter is evidently in the handwriting of James Sharpe himself, the officers are not likely to pay much attention to it. It may be a question whether the foreign-bred Doukhobors or the native product the Dreamers are the more mad and troublesome, but both are legitimate sports from the theological stem.

The "Theoculturists" often throw odium upon rational philosophers, but it is safe to say that no such mental degeneracy could be the outcome of any possible amount of enthusiasm by any school of rational thought—even New Thought or Spiritualism—the world has ever seen.

Fraternally yours,

J. S. ODEGAARD.

"The church is a beggar. Show me a charitable beggar and I will show you a good devil. . . . We are anxiously waiting for the day when society will cease to produce millionaires and beggars; gilded loafers and ragged workers; truth in rags and lies in silk.—*Gaa Pau*, Minneapolis,

SLEEP ENOUGH.

(A farmer's idea of everlasting bliss in the world to come.)

OH, I hate this gitten' up, gitten' up, gitten' up--
Oh, I hate this gitten' up wus'n dirt !
I would like to lie in bed till the evenin' sun was red,
And if folks would think me dead : 'twouldn't hurt.

I've been a gitten' up, gitten' up, gitten' up,
I've been a gitten' up, forty year,
Since I used to live at hum, and my father used to come,
With his finger and his thumb on my ear.

I've been a gitten' up, as I'm bound, as I'm bound,
For I reckonise the fact, as I'm bound.
Gitten' up before the fowls, with my eyes like hooter owls,
When the voice of duty yowls, " Hustle round ! "

And I've hustled round an' sparred, an' hustled round ! an' hustled round !
And I've scratched and fit, and tore and hustled round,
Till I'd like to take a berth in the cemetery earth,
And just sleep for all I'm worth under ground.

I will lead a righteous life ! righteous life ! righteous life !
I will lead a righteous life if I bust !
An' when Gabriel sounds his trump, startin' sinners on the jump,
I'll wait the final dump full of trust.

I will go to Angel Gabe, Angel Gabe, Angel Gabe,
I will go to Angel Gabe an' I'll say,
" Don't you go for to salute ! I'm a common kind o' coot !
Just a ornery galoot, plain as hay !

You don't need to make no show ! make no show ! make no show !
You don't need to put on style, not for me !
I don't want no harp or crown, nor no shinin' golden gown,
For my taste is all low down, like I be.

You just put me anywheres ! anywheres ! anywheres !
So 'tis somewheres I can sleep, sleep to stay !
Any shakedown you kin fix, where 'tis allus half-past six,
Where it gits to that an' sticks all the day.

An' jest send a nigger kid, nigger kid, nigger kid,—
(If there's colored Angels here, as I 'spose)—
Send him twice a day to shake at my sholder till I wake,
And bid me make a break for my clothes.

Then I'll sort o' groan and yawn, groan and yawn, groan and yawn,
And I'll roll upon my back half a turn !
Then remember pretty soon, reckonise the octoroon,
And just tell that angel coon, ' You be durn ! '

Then I'll hear him crawl away, crawl away ! crawl away !
An' he'll tell me as he goes, ' Don't you stir ! '
Then, I'll snuggle down just so,
Where tis sleepy warm below,
An' a-murmurin' as I go, ' Thank you, Sir.' "

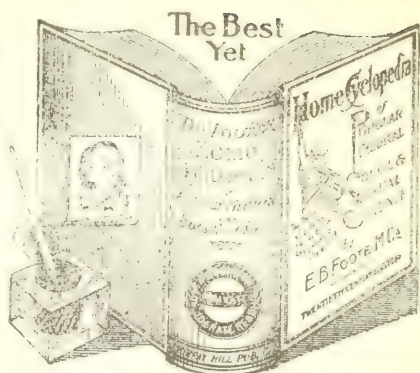
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LIVING TRUTH v. DEAD DOGMA.

However unwillingly a person who has a strong opinion may admit the possibility that his opinion may be false, he ought to be moved by the consideration that, however true it may be, if it is not fully, frequently, and fearlessly discussed, it will be held as a dead dogma, not a living truth.

—JOHN STUART MILL.

Editorial Notes.

GOLDWIN SMITH AND THE RIDDLE OF EXISTENCE.

The New York *Sun*, in its issue of Sunday, Sept 20, 1908, inserted as its leading editorial article a letter by Mr. Goldwin Smith, nearly three columns in length. Its insertion in this prominent fashion is the most noticeable feature about the letter, for in it our fellow-townsmen says nothing new—simply reiterates in the same smooth and subjunctive and interrogative manner the same doubts and difficulties, the same inconclusive conclusions and assertions, which have marked all his utterances on this subject for many years past. He appears somewhat like a schoolboy who has learned his lesson fairly well, but who has not enough originality to apply that lesson, to see the bearings and implications of it, or to make any observations on his own account that would carry him outside the covers of his text-book.

We cannot follow Mr. Smith through his long “flip-flap” between science and religion. As he himself says :

“ Let me say once more that my attitude is simply that of one of the many who doubt, who desire that doubt may if possible be set at rest, and pray that

inquiry among those most competent to conduct it may be no longer fettered by ecclesiastical tests, but be set perfectly free."

When we examine his letter for these doubts that he wishes to be set at rest, we find the most important one to be that problem of existence which all sane men know to be beyond the powers of the human mind. "We see," he says, contemplating the universe, "order and grandeur inexpressible, but with some apparent signs of an opposite kind—the conflagration of a star, a moon bereft of atmosphere, errant comets and aerolites." As if there could be existence without variations and changes, or as if all such variations did not necessarily arise according to immutable laws. Without changes, existence would be simply "doing nothing for ever and ever,"—the tired servant-girl's aspiration for eternal bliss.

With Christian Evidence Society logic, Mr. Smith tells us that, though "Evolution is a great discovery," it "cannot have evolved itself!" Evidently he has not passed the stage of mental development where he can do without Creation. A universe existing without Evolution is an easy thing to conceive, evidently. And then comes the crowning objection, "Nor does there seem to have been an observed case of it" (Evolution)! Shades of Darwin, Spencer, and Huxley! What has this man been doing with his time since he first published "Guesses at the Riddle of Existence"? If he would only guess, we might at least have some fun; but, as he says, "far would anything irreverent be from the disposition of the writer." Still, it is funny to hear Mr. Smith ask: "Has any animal given the slightest sign of improvement or tendency to progress?" after telling us that "Points of similarity between the ape and man are not proofs of transition." When a man like Goldwin Smith takes such small pains to make himself acquainted with the modern advance of scientific knowledge, we need not wonder that the masses are still led by the nose by ignorant preachers.

A "PLAN" TO JUSTIFY THE WAYS OF GOD TO MAN.

"A plan of which we are ignorant, but of which the end will be good, is apparently our only explanation of the mystery," says Mr. Smith, as if any such explanation could rationally explain an infinite and eternal process; and again he says:

"Progress is that which distinguishes man vitally and immeasurably from all other creatures. Fitful, often arrested, sometimes reversed, it does not cease. It may point to an ultimate solution of the enigma of our chequered being such as shall justify the ways of God to man!"

It is abundantly manifest that, in a religious sense, Goldwin Smith has not progressed beyond the point where his school tutors left him, and does not appear to have studied the matters about which he writes in such prolix fashion any more deeply or rationally than the average magazine reader. He discourses in the same old style of free will, conscience, morality, immortality, etc., but adds nothing either satisfactory to a thinker or consoling to a believer. He is nothing but a big interrogation point, without the genius to attempt a guess at a solution of the problems with which he is so troubled.

Evolution Mr. Smith accepts as a fact. It is a "great discovery," he says, and yet he is not convinced. In one of his former letters he takes up very much the same ground. "Materialism," he said, "could not be disputed." "But are we not in danger of carrying it too far?" As if, after acknowledging a thing to be true, we might possibly do some grievous wrong if we insisted too strongly that the truth was really true. So now he asks, apparently with sincerity and triumph, but has Evolution filled up all the missing links? could Evolution evolve itself? and has anybody seen a case of evolution?—has a monkey ever been seen to evolve itself into a man? Surely the schoolmaster has work to do here.

EVOLUTION AND CREATION IRRECONCILABLE ENEMIES.

Goldwin Smith, like other more or less cultured Christian apologists, fails to grasp the central ideas of the propositions he talks so glibly about. Evolution and Creation form two totally opposed and irreconcilable theses. The one involves all the philosophical contradictions and impossibilities of the current religions—including chiefly the inconceivable and inexplicable *deus ex machina*; the other involves the idea that, in accordance with all the experience of science, the universe is a self-existent organism, evolving in strict conformity with the powers inherent in the substance of the universe itself. Both are alike in the evident fact that the origin, destiny, duration and extent of the universe are inconceivable; but

while Evolution contents itself with investigating and explaining the phenomena of Nature as keenly as possible, with the intention of utilizing the knowledge so acquired for the advantage of mankind, Creation attributes all phenomena to the intrusion of an outside power, the decrees of which are arbitrary, and from a human standpoint so contradictory, that it is necessary to invent another supernatural power to account for them. With Creation, therefore, we get either a God and a Devil; or a totally unbelievable good God who sometimes does a great deal of mischief; in both cases we get the negation of science, as theologians have always held.

With Creation, or with any sort of Design or Plan in the universe, involving an End to be attained, we are compelled to accept some supernatural controller, and we may as well accept a big one, or a dozen of them, as a little one, a permanent god as an occasional interferer. But with Evolution every phenomenon is seen to be but a passing phase of the interacting forces of the universe, and a Plan or Design, with an object to be gained, in the shape of Human Perfection or Heavenly Bliss, is seen to be not only a foolish dream, but an impossibility.

At the present moment, human life can only exist within narrow limits of temperature and other conditions. At one time the earth must have been in a condition when any sort of life was impossible on its surface; and it seems certain that at some distant day the earth will again assume conditions that will render life impossible. Between these two periods the Age of Man must pass as but a moment in the immense history of the earth and of the solar system. For men, under such conditions, to talk about a Design or Plan that involves immortality or perfection, of either the individual or the race, argues the survival of a degree of barbarous ignorance which seems almost incredible among cultured people.

THE PAST AND FUTURE OF THE EARTH -AND OF MAN.

In other pages we print an article on the age of the earth—a subject in regard to which there are so many doubtful factors that any estimate must necessarily be of the vaguest character. But there is another view of the matter in which there should be a far greater approach to accuracy, because more is known of the factors that are actually in process of change, and that

may be reasonably expected to continue in operation at their present normal rate for a considerable period. This view is that, not of the past, but of the future of the earth and the human race.

It seems certain that at some future period the earth will become, like the moon, unable to maintain animal life, but it is a question whether the human race will continue to exist until such a period arrives, or whether it will disappear before that time, either from causes inherent in its constitution or the degeneracy arising from its "civilization," or from a combination of cataclysms that might cause its entire destruction.

Of such a combination the great seismic disturbances and tidal waves we have known afford some idea, and the moon exhibits the evidences of far greater disturbances of this sort than any that appear so far to have visited the earth; and it is conceivable that such immense disturbances on the earth might utterly destroy the existing races of men and animals long before the earth itself became finally unfit to sustain life. A comparatively slight readjustment of land and sea surfaces and temperatures might easily produce such a result.

As to human degeneracy, it is rather amusing to note two well-marked varieties in the ranks of those who are attempting to stem the tide of decadence. On the one side stand those who advocate restrictive measures to prevent the production of unfit children; on the other those who propose the removal of all legal restrictions in Cupid's domain, leaving Love and Education to do their best or their worst for poor humanity.

The former party is just now headed by Prof. Francis Dawson, a nephew of Charles Darwin, and embraces many prominent scientists and physicians in Britain, France, Germany, and other European countries. The other party is represented in America by the monthly journal *Eugenics*, the editor of which, Moses Harman, has suffered several terms of imprisonment for violating Mrs. Grundy's ideas of propriety in his discussions of sexual relationships. Between these parties of extremists there seems to be little in common, and Mother Grundy and the policeman are likely to control the situation for some time to come, even if the human race should suffer annihilation as a result.

HUMAN DEGENERACY—THE SURVIVAL OF THE UNFIT.

Then another phase, perhaps the most important phase, of

the question presents itself. With the assistance of modern "civilizing" agencies, the human race may be degenerating, but it is increasing in numbers so rapidly that the habitable world must be filled to its fullest capacity at a very early date. What will occur then? A statistician makes this estimate: Fertile lands of the world, 28,000,000 square miles; steppes, 14,000,000; deserts, 1,000,000. If the fertile lands can sustain a maximum population of 207 persons, the steppes of 10, and the deserts of 1 per square mile, the greatest possible number of people that the globe can maintain is less than 6,000,000,000, and if the present rate of increase continues this number will be reached in the year 2072. What then? Will the two parties of Eugenists then agree upon some plan to prevent any further increase? Will the Free Lovers "take thought for the future" and forego the gratification of their passions in the interests of the race? Will Dr. Fair be empowered to emasculate all he thinks unfit; Dr. Christoforoff be authorized to exile to a desert all who marry without his authority; Prof. Dalton to strangle all undesirable infants; and Dr. Osler to asphyxiate all people over forty years old?

There is, of course, the further complication that the great globe itself may possibly be wrecked or utterly destroyed by collision with some substantial celestial visitor before even it is fully populated; but the data necessary for any calculation upon this point are perhaps more obscure than those relating to the age of the earth. Certainly, if there is any chance of the world being fully populated within about a century and a half from this time, it is by no means too soon to begin the consideration of the subject.

Our own opinion is that the marriage relation is one of the most important of those affecting the welfare of society, and should be made the subject of rational discussion and legislation. Unquestionably, vast injury is inflicted upon society by the utter neglect of all reasonable precautions, combined with lack of knowledge and insanitary surroundings of the poorer classes. Our hospitals, lunatic asylums, and penitentiaries are all full to overflowing, and this is owing very largely, we believe, to propagation of the unfit which could be prevented by rational marriage regulations and provision of hospitals and schools for the maintenance of children of incompetent and careless parents. While we can hardly agree with Dr. Christoforoff that no man rejected by army recruiting officers

should be allowed to marry, for this is one of those suggested regulations that could not be enforced, even by the military power, we are convinced that the people would freely submit to a regulation refusing a marriage license to persons exhibiting congenital disease and the marks of alcoholism and other degrading vices. In a generation or two, such regulations doubtless would be regarded as being as justifiable as the laws against incest and abortion.

EDUCATION AND CRIME.

We have before now recorded our opinion that much of the so-called "education" given in our public schools is harmful rather than beneficial to the pupils, and to us it is not strange to find the Principal of one of our Industrial Schools openly denouncing our much-lauded school system as a leading cause of juvenile crime. At the recent forty-third annual convention of the Ontario Sunday School Association Principal Ferrier, of the Mimico Industrial School, thus voiced the idea :

"I blame six things for the making of our delinquent children. They are : 1, the Public School system ; 2, cheap theatres ; 3, the circulation of pernicious literature ; 4, the habitual use of cigarettes ; 5, thoughtlessness of parents in dealing with children ; and 6, loose morality learned on the streets."

It will be seen that some of Mr. Ferrier's alleged causes of juvenile crime are inevitable concomitants of social life, and cannot be remedied unless through a general elevation of the moral status of the people. We take it that Mr. Ferrier's opinions have been formed mainly upon his inquiries among the delinquent children themselves—a most unreliable source for obvious reasons, even if Mr. Ferrier himself is a competent and unprejudiced judge in such a matter ; for it is certain that individual experiences must necessarily be of a very limited scope, and can only be of real value when compared with and corroborated by other similar experiences and made to take their legitimate place in a large and comprehensive inquiry.

In our judgment, there is no more unreliable basis for the formation of theories on such a matter than the confessions of criminals, adult or juvenile, unless it be the stories of religious converts or the experiences of religious professors. In any case, even if the criminality could be traced back to the public school, the fact would be open to a very different interpreta-

tion to that put upon it by Mr. Ferrier. If the Sunday school, where religious teaching occupies the whole time, showed any better results than does the public school, in which religion occupies but a small part of the time, something might be said in its favor ; but, while a large proportion of criminals report themselves as having attended Sunday schools, the newspapers constantly bear testimony to the fact that, as a class, religious teachers, whether in the Sunday school or the church, supply their full quota to the criminal classes.

TOO MUCH "BOOK LEARNING."

Mr. Ferrier considered the Public School system the chief cause of juvenile depravity, and emphasized complaints about it by this description of his own experience :

"Our school system, while undoubtedly excellent in many ways, declares that many a child must try to learn subjects he or she can never appreciate. Probably the teacher has no sympathy, and the boy becomes confused in his effort to keep up with the class. I don't like this grinding out of home lessons. My own children come home at night burdened with lessons. If I were not in a position to help them as I do I don't see how they could keep up with them. They would be behind-hand next day, and some sort of punishment follows. The child comes to hate school, and is the one perhaps who learns to copy, and who, if he or she needs a note to explain absence, writes a note and initials the father's signature. These are little things, you say. I admit it, but they are the beginning of greater things and worse."

Our opinion for a long time has been that the school training should be designed primarily to give the mass of children only the rudiments of knowledge and to cultivate their powers of observation and memory and a taste for literature, science and art, instead of trying to cram their brains full of learning much of which can only be appreciated by educated adults. The latter, we believe, has had two very perceptible effects : 1, the production of a class of youths who think they "know it all," but are only able to make a success of life by various methods of scheming rather than by honest work ; and 2, the production in the majority of the children of a distaste for any form of study. In both classes there has been a degeneracy rather than a development of the intellectual faculties.

We do not say that, on the whole, much good will not be the outcome of the school system. Experience can only be

gained at a price and through mistakes. We do not say that those who have developed it have not done as well as might have been expected. But we do say that, in the light of experience, too much stress has been laid upon the acquisition of "book learning," to the neglect of the development of the physical powers and powers of observation and thought. The tendency has been to produce parrots with a large vocabulary rather than original thinkers and accurate observers, with the accompaniment of brain atrophy instead of brain development.

THE EVOLUTION OF GOOD MORAL CHARACTER.

Moral reformers like Mr. Ferrier appear to think it our duty to remove every temptation from the pathway of youth, but is it conceivable that a strong and noble character should be developed under such abnormal circumstances? Would not virtue disappear? How could bravery and heroism be displayed if there were no enemies to fight, no difficulties to be surmounted, no dangers to home and country to be met?

If cheap theatres are bad, are not expensive theatres bad also? Are not the police morality inspectors making themselves ridiculous enough by censoring play-bills that show a picture of a fight? or must they be compelled to hang themselves by closing a few theatres that are in their opinion "too cheap?"

Restriction and censorship are the joint refuge of men who have not brains enough to get at the bottom facts—the real cause of the trouble they undertake to remedy. They are just as reasonable as the Inquisitors who thought the proper way to extirpate heresy was to burn alive the heretic.

If "pernicious literature" is to be abolished, who shall be authorized to decide as to its pernicious character? If the present Morality Department is to boss the job, much of the finest literature in the world would be put on the new Index. If we had to decide it, most of Mr. Ferrier's own pet Sunday school literature would be classed as decidedly immoral and pernicious. And yet we doubt if any good would be done by proscribing it. The Blakes, and Ferriers, and Macdonalds, and other half-educated Christian and Sunday-school fanatics with weak brains but great obstinacy would find other means of influencing the plastic minds of children with the superstitious rubbish they term religion and the false morality they say consists in obeying "the will of God."

If children are to be trained to become intelligent and conscientious citizens, this end will never be gained by removing from their path every form of vice and temptation. What must be done is to prove to them that their moral and physical natures will be degraded by giving way to those vices and temptations. If this cannot be done, then we must conclude that the pretended moral reformer is a counterfeit.

THE DOMINION ELECTIONS.

The late Dominion elections have returned the Laurier Government to power, though with a decreased majority—51 in place of 66—a majority, however, quite sufficient to enable the so-called “Liberal” party to do its will in the way both of “graft” and of religious spoliation. The most remarkable feature of the contest has been the way in which the politicians on both sides have ignored the most important question before the country—that of Provincial Rights, inextricably bound up as it is with the Education question.

As we have pointed out, that question will never be settled while the present Catholic-Liberal Government retains office, unless Manitoba recedes from the position she now holds—that is to say, unless she hands over her schools to the priests. Events have conclusively shown that Mr. Laurier “settled” the Manitoba school question to the satisfaction of Manitoba and Protestant Canada by guaranteeing to Manitoba her constitutional rights, while he satisfied the Catholics by agreeing to filch from the two new Provinces the same constitutional rights, and to deprive Manitoba also of her just rights unless she also abandoned the constitutional privileges which had been guaranteed to her.

That the men who made such a settlement should be sent back to “complete their work” shows how blind the mass of the electors are to their own rights and how careless they are of the future welfare of their country.

And, beyond the fact that the leaders of all political parties have totally ignored this dangerous question, for the manifest reason that they are all cultivating or are afraid of the Catholic vote, is the further fact that the one solitary newspaper to call attention to the matter, the *Toronto Telegram*, has spoken in such an enigmatical style that it may fairly be looked upon as non-committal. Just as the politicians are afraid of Catholic

voters, the editors seem to be afraid of Catholic advertisers and subscribers. Well may the Pope exult over the empire he is building up on this side of the Atlantic !



THE GERMAN THIRST FOR WAR WITH BRITAIN.

Like most other princes, the German Kaiser has assured his people that the peace of Europe is not in danger, though war has been for months past the all-absorbing topic in Germany. The Kaiser's reasons for his assurance are, however, by no means of an assuring character, for he first of all tells us that "Security rests in the consciences of princes and statesmen, who know and feel that they are responsible to God for the lives and property of the people entrusted to their leadership," and then says :

"Moreover, it is the wish and desire of the people themselves to live peaceful lives, and tranquilly pursue the development of the magnificent achievements of progress and civilization, measuring their strength in peaceful rivalry.

"Finally, peace is also assured and guaranteed by our power on sea and land, by the *German nation in arms*. Proud of the manly discipline and love of honor of her armed forces, Germany is determined to keep them at her level without menace to others, and to develop them as her own interests demand, favoring none and injuring none !"

This is about on a par with the attitude of a man who says: "I'm in favor of peace, and I'm ready to lick any son of a gun who isn't." It may be well doubted if any class of the people of any nation, not excepting the aristocrats, the military, and the monopolists, are ever really in favor of war ; but what is certain is, that a very little unscrupulous war talk may be the match that will light up the torch of war without a moment's warning. During the past year there have been half a dozen war scares any one of which might easily have developed into a world-wide contest, and a scatter-brained egotist such as the German Emperor is just the man to provoke a causeless war. That there is danger in popular and military sentiment roused by war talk may be seen by this telegram :

"There seems for the past week to have been a lull in the talk of war that might arise between England and Germany, but a foreign attaché, who was a guest aboard a German warship, says that the officers have a standing toast, 'To the Day,' meaning the day on which war will be declared between these

two countries. The Government is still trying to sound public opinion as to a great loan to build more war vessels."

The most recent escapade of the Kaiser, his attempt to pose as the one disinterested friend of the British Empire who set aside the tempting offer of France and Russia to destroy the British power at the time of the Boer War, shows him in the aspect of an empty-headed and vanity-stricken fool, dangerous alike to friend and foe simply because he is the nominal head of a great nation--a nation which, like the British, seems to be willing to tolerate the follies and crimes of its present head through fear of what might happen if a change should come. The sooner the Germans get rid of the irresponsible harlequin who now keeps them in a continual turmoil, the more likelihood there will be that a substantial peace may be secured.

OLD AGE PENSIONS.

The British Government's scheme for old age pensions has resulted in the sending in of an enormous number of applications for the pensions from all parts of the country. The numbers so far received are : From England, 273,862 ; from Ireland, 151,610 ; from Scotland, 49,077 ; and from Wales, 13,615 ; a total of 468,164. It is probable that many of the applications will be rejected, but in any case the Government is committed to an enormous outlay, and it is not surprising that tax-payers are beginning to squirm. While, however, enormous private fortunes are being amassed and immense sums are being lavished on every description of luxury and vice, it can hardly be said that taxation has reached its limit, though its incidence on some classes may be very heavy.

One feature of the applications is the excessive number, in proportion to population, received from Ireland. This is accounted for by the enormous emigration of young persons which there has been during many years past. It may be the means of enabling Ireland to get back some of the excess of taxes she has paid into the imperial treasury since the union.

We have always regarded the absence of public provision for the sustenance and comfort of aged citizens as a distinct mark of a lack of civilization. The British Poor Law has been to some extent a recognition of the duty of a civilized country in this respect, but, carried out as it has been, it has utterly failed. The present law has a much better chance of

success, though we cannot help regarding it as far too "paternal" in its character to be a permanent solution.

What is needed, in our opinion, is a scheme more in the nature of a co-operative insurance, under which each citizen would know that he was paying a certain percentage of his taxes towards a National Insurance Fund, a pension from which would become his right on attaining a certain age. Without some such arrangement or understanding in the matter, a pension scheme must assume to some extent the form of charity, and, instead of fostering self-reliance and independence, must tend to encourage fraud and "graft."

WANTED, "THE BEST MAN IN ENGLAND," FOR BISHOP OF MONTREAL.

It is amusing to watch the capers cut by clericals of the different churches in electing their pastors and bishops. Just now, a man is wanted to succeed the late Mr. Carmichael, who for the past few years had been Bishop of Montreal. At the Synod held a week or two ago to elect a new bishop, it was decided to extend an invitation to the Suffragan Bishop of Stepney, an East London diocese.

It seems difficult to see why some Canadian preacher of the Anglican Church should not fill the bill, especially when such a man as Mr. Sweatman holds the office of Primate of All Canada; and more especially when he has only to succeed two such commonplace chaps as Bishop Bond and Bishop Carmichael. But circumstances alter cases; and when Mr. Sweatman was elected Bishop of Toronto it was because the opposing candidates of the High and the Low Church parties failed to secure sufficient votes of both clerical and lay delegates to elect either one or the other, and, instead of sending to England for "the best man England can produce," the Synod agreed upon a make-shift who was supposed not to possess enough brains to favor either side.

The struggle to step into Mr. Carmichael's shoes seems to have had a similar result, with the slight variation that, instead of accepting a dummy compromise, the electing Synod sent an invitation to an Englishman, the Bishop of Stepney, who telegraphed promptly a reply declining the offer. This refusal has given rise to much correspondence in the public press, and it is easy to "read between the lines" of some letters the writer's opinion that in the Canadian theological

sea there are just as good fish as ever swished a fin in the British church aquarium.

A GOOD BID FOR THE OFFICE.

Two letters in the *Montreal Gazette* strike us as very typical. One by Mr. Doull, rector of the Church of the Advent, Westmount, gives a very elaborate argument to show that he thoroughly understands the requirements of the needed official. He does not want any hasty action taken on the Stepney man's refusal, for he may change his mind when he sits down to write a reply to the Synod's invitation. But, says Mr. Doull, if he still refuses, the Synod has done two things: 1, It has given a blow—he hopes a death-blow—to the mischievous conception of the episcopate as a reward." It is, he says, rather "a call to self-sacrifice, a call to give rather than to receive," and so on. Mr. Doull would do the episcopal racket to a "t." 2. It has given a blow—not a death-blow this time—to the "mischievous idea that a man of the highest ability and most distinguished scholarship is too good for Canada." In a spirit of "deep humility" the Synod recognizes the important position the Anglican Church holds in Canada, the important position of the Montreal diocese in that Church, and the importance of Canada in the Empire. We thus—"with deep humility"—see the keystone position held by the man who sits in the Anglican Bishop's chair at Montreal. The cares of Empire fall upon his shoulders. Then, as if to show us what Canada's great need is—from the priest's standpoint—and to emphasize what the church has left undone or has been unable to accomplish, and for which it is necessary to obtain a good man as bishop, he continues:

"We have recognized that our people are daily becoming more and more materialistic, that our wealthy classes, our society leaders, our political rulers, our professional men, our intellectual instructors, both in our schools, our colleges, and our universities, are drifting farther and farther from the influence of the Church and Christianity, and that we are not exerting that power over them which for their own good, and for the good of our country, it is most imperative that we should exercise. We have recognized this, and in a spirit of faith in God and trust in the mother land and the Mother Church we have boldly appealed to England to give us, not her second best, but her very best: not something which she can spare, but something which she cannot spare:

not an offering which costs her little, but an offering which will leave her poorer, save for the blessing which sacrifice always brings. We have appealed to her to give us this for no mean object, but for the greatest work of the century, the work of developing and building up Canada. We have done our duty. We await England's reply."

We do not know Mr. Doull personally, but he seems to be capable of making a strong bid for the vacant chair. His open confession, however, of the "materialistic" tendency of the people, both in the church and schools and out of them, would seem to show that he and his fellow-preachers should seriously set themselves to the investigation of the cause of this drifting away from the Church and from Christianity of the best classes of the people, instead of sending for "the best man in England" to do the work for them. How is it the preachers have lost their hold on the people, and what prospect is there that, even if the Bishop of Stepney should reconsider his decision, he would do more than add another drop to the bucket of clerical inutility?

—♦— "SANCTIFIED COMMON SENSE."

The other letter is by G. Osborne Troop, an Evangelical Toronto graduate, rector of St. Martin, Montreal, and was called forth by the attacks of some opponents who scoffed at his "irrational and illogical" efforts to induce the Synod to stop the canvassing for candidates and rely upon prayer and upon "the guidance of God the Holy Ghost." Mr. Troop is not dismayed by the charge that it is folly to talk about depending upon divine guidance in such a matter. He says it is strictly in accordance with the teachings of the Bible, "and at least in theory has always been adopted by the Church of Christ." So assert many other pious lunatics. "Would that we carried this principle honestly into effect," sighs the reverend gentleman; and many of us might echo his wish, for, without question, he and many like him would soon starve to death if they depended upon prayer for their daily bread.

Mr. Troop is among those who think prayer is not inconsistent with work,—if the work is done to his liking, of course. "The gods help those who help themselves" is an old saying that originated no doubt with a man who recognized that prayer without work is worthless. Mr. Troop's way of putting it is this :

"It is an insult to the Divine counsel to imply that we must part with the exercise of our common sense if we rely upon the Holy Spirit through prayer. What we sorely need is common sense sanctified. Straightforward conference is in no sense inconsistent with reliance upon the Holy Spirit ; but open conference is one thing and secret wire-pulling and political caucusing quite another. It is the prevalence of the latter which is a scandal and a reproach to the Church of God."

Mr. Troop could no doubt explain what he means by his assertion that the exercise of common sense, or our reasoning faculties, is not inconsistent with reliance upon "the Holy Spirit through prayer;" but we doubt if his explanation would render it any clearer to us. If we rely upon our own judgment, we certainly cannot rely upon the divine will. "Common sense sanctified," we suppose, means that our reasoning must be done under orders from the bishop. We don't see any other way of sanctifying it.

There was a time when Christians believed that the books of the Bible were selected by their God through the medium of prayer. The story is that all the then known "sacred books" were put on the floor under the table, then all the members of the Council knelt in prayer for an hour or so, and when they stood up the canonical books were all on the table. This is a very understandable story. Prayer had had its proper effect. Deity had been visibly moved by human petition. Now-a-days, however, men may try the same game occasionally, —in secret, perhaps—but there is no verified case of a similar answer being received, unless it be in the case of Terrey, Crossley, Newell, Hunter, etc., the well-known fakers, who reap a golden harvest from prayer; and men, as Mr. Doull says, are becoming too "materialistic" to believe in the efficacy of prayer. Indeed, the preachers themselves join the jocund laymen in laughing at the story of the old woman who, when told that the ship was wrecked and "all was lost except trust in God," exclaimed, "Alas! and has it come to that?"

If Mr. Troop's charge against the church of "secret wire-pulling and political caucusing" is justified, it seems to take the heart out of Mr. Doull's boast of the blow given to the disinterested character of the church. We have, indeed, evidence on all sides that this wirepulling is common to all sects of the church, and we are constrained to believe that Mr. Troop's talk about prayer and "sanctified common sense" is only so much "bluff."

THE AGE OF THE EARTH.

BY EDWARD GREENLY, IN "THE LITERARY GUIDE."

DURING the last two or three years a good many more or less isolated statements have found their way into journals and magazines on the subject of the age of the earth. From being isolated these are often rather misleading, and therefore a short review of the development of scientific opinion on the subject may tend to clear our minds, and be useful as well as interesting.

Liberated, about the beginning of the nineteenth century, from the theological six thousand years and six days of creation, geologists revelled for some fifty years, without let or hindrance, in their new-found freedom. Confronted by the magnitude of the operations of Nature, they made what drafts they wished upon the bank of time. And it is likely indeed, that only thus could they have gained courage to apply without flinching those sound principles whose use has resulted in the steady and wonderful progress of their science. In the impressive words of Hutton, they found in the records of that science "no traces of a beginning, no prospect of an end."

And so, when attempts began to be made to impose new limits from physical considerations, it is not surprising that there arose a certain sense of dissatisfaction. It is true that the new limits were scarcely limits at all, when compared with the old ones. But, still, they were limits. A chained-up dog, let loose to scour all over the open country, would hardly feel much enthusiasm at being called back, and told that, though no longer, indeed, chained to his kennel, he must on no account stray beyond the walls of the yard.

As far back as the year 1862 Lord Kelvin published the first of a series of mathematical papers, in which he sought to find a limit to the age of the planet. His calculations were based upon three kinds of evidence: (1) The application of the theory of thermal conductivity to the increase of temperature observed in deep mines and borings, giving a rate of cooling for the earth; (2) the tidal retardation of the earth's rotation; and (3) the amount of heat generated by the supposed mode of formation of the sun during nebular condensation and the rate of radiation of such heat. The result he arrived at was a date of 400,000,000 to 100,000,000 years ago for the consolidation of the crust; but he subsequently reduced these figures to 40,000,000 or 20,000,000 years.

The language of the physicists was, to say the least, emphatic. Their arguments, it was contended, "sweep away the whole system of geological and biological speculation, demanding an 'inconceivably' great vista of past time, or even a few thousand million years, for the history of life on the earth." Professor Tait, going even further, reduced "the possible period that can be allowed to geologists to something less than 10,000,000 years." And Sir Robert Ball drew pictures of tidal waves as high as the dome of St. Paul's, sweeping round the world in days of much less than twenty-four hours.

Fallen catastrophism began to rear its head, and even theology to hint

that limits of millions were a vindication of its own limits of thousands. But, in spite of these extremists, the physical arguments began to tell. "Exact" science had a formidable sound; and Lord Kelvin's great reputation, and his confidence in his mathematical method, influenced leading geologists to revise the estimates of time derived from their own science, and see whether they could not be brought into harmony with those of the physicists. Careful calculations were made of the thickness of the known strata, and of the time requisite for their deposition; and these were supplemented by reasonings concerning the liquidity of igneous rocks (Clarence King), and ingenious estimates of the increasing salinity of the sea (Reade and Joly); while the biologists began to consider whether the course of evolution could not, after all, be compressed within something like the limits allowed by Lord Kelvin, and a few even to think that they could discern signs of the more violent youth of the globe in the older geological formations.

Here are some of the principal results, reckoning from the beginning of the Cambrian system :

Clarence King	24 million years.
Sollas	26 " "
Joly	90 " "
Geikie	100 " "
Mellard Reade	600 " "
Goodchild	700 " "

It will be seen that, like the physical results, they vary considerably, those of Sollas and King being exceeded by the time given by Goodchild to the chalk alone. But other geologists refused the enticing problem. Dr. Teall, the present Director of the Geological Survey, showed, in 1863, that the most ancient formations gave no evidence of any state of affairs differing sensibly from that of the present day. In 1888 Professor A. H. Green, one of the strongest and sanest geologists of our time, who had held the chairs of geology and mathematics at the Yorkshire College, Leeds, was appointed to that of geology at Oxford; and a hope was expressed (I think in *Nature*) that he would devote any increase of leisure to subjects of this kind, seeing that he was so uniquely equipped by his high attainments in both sciences. I remember drawing his attention to this; but he replied very decisively: "No. Some years ago I did go through Kelvin's calculations; but I found that their basis of assumption was so large and so uncertain that the whole matter appeared to be of much less importance than people seemed to think, and I shall not spend my time upon it. We know far too little of the inside of the earth, not to speak of the sun. The time has not come for the application of mathematics to these questions."

This uncertainty of assumptions began to be criticized by physicists themselves, particularly by G. Darwin, R. S. Woodward, and Perry; and the whole matter cannot be expressed better than it was by Huxley as far back as 1869: "Mathematics may be compared to a mill of exquisite workmanship, which grinds your stuff of any degree of fineness; but, nevertheless, what you get out depends upon what you put in. And as the grandest mill in the world will not extract wheat-flour from peascods, so pages of formulæ will not get a definite result out of loose data."

So the matter stood until a few years ago, when the extraordinary properties of the new element, radium, startled the whole scientific world. Here was an undreamt-of source of energy, independent, apparently, of a slowly waning star; and in an address to the Scientific Society of the University College of North Wales, I ventured tentatively to suggest that radio-activity might be, after all, the peascods that had found their way into Lord Kelvin's mill. But my caution was unnecessary. Others made the same suggestion; and the Hon. R. J. Strutt, investigating a large number of ordinary rocks, found that they contained much more radium than was necessary to account for the internal heat of the earth. The assumption, always before made, that stellar and planetary heat was merely a remnant of that of a primæval contracting nebula, fell to the ground, and with it all the physical calculation of geological time. In his address to the British Association in 1905 Professor G. Darwin concludes that "the physical argument is not susceptible of a greater degree of certainty than that of the geologists, and the scale of geological time remains in great measure unknown."

Meanwhile geology asks for more time, not less, than she did. The study of pre-Cambrian geology is only in its infancy. Yet, to take a single example, the Scandinavian geologists recognize already five pre-Cambrian systems; and these are separated from each other by intervals of unknown length! So do the dim vistas of the past open out before us.

THOUGHTS OF A THINKER.

—:O:—
BY T. DUGAN, ALBANY, N.Y.

—:O:—
THE WAR IN HEAVEN.

II.

I WAS also informed, when a child, that the earth was made for the purpose of producing souls enough to make up for the losses sustained in that battle in heaven, and for no other purpose. If this is true, I may ask, why was that apple-tree planted in that garden, and man prohibited from partaking of its fruit? It must have been placed there for that very purpose, because, if Adam and Eve had abstained from "eating" of its fruit, those losses could never have been made up. So you see here another contradiction. One story does not fit the other. Then I ask: Why did God condemn mankind for doing that which enabled him to fill his own plan? And if he relented when 4,000 years had passed away, and he sent "his only begotten son" to suffer as an atonement to appease his own wrath, then those who had been produced during the 4,000 years must have become the subjects of his Satanic majesty. In other words, they must have been filling hell, instead of heaven.

According to this story, one-third of God could forsake heaven, and

come down to the earth in the shape of a man—eat, drink, sleep and die (one-third of the Infinite!) as a man would, and all the time he was here—the Creator of the Universe—and we did not know it; and the only way he could make us believe it, was by producing miracles, or, in other words, violating natural laws!

Previous to that battle in heaven, where was hell located, or was it in existence at all? If the battle never occurred, hell would not be required, for there would be no one to be confined in such a place, consequently God must have made it instantaneously, and to do so he must have selected some part of Space to locate it in, and in doing that he must have abstracted a part of himself, that is to say, he must have made himself a finite being. Then the sacrifice of the son is to be all in vain unless you conform to a certain proposition, and this is the programme: To be saved, you must believe that this sacrifice was made in your behalf, to atone for the sin Adam committed in eating the "forbidden fruit," and also that it was made by God himself, in the person of his "divine Son," Christ, the second person of the Holy Trinity. If you fail to conform to this condition then you are classed with the impenitent thief upon the cross, and incur eternal damnation for your want of faith.

This so-called battle in heaven is a myth. It is based upon natural phenomena, which would be plain to the evidence of our senses and our intellect every day of our lives if we had not been hypnotized when we were children.

God and Devil represent the principles of Good and Evil—so-called. These principles have been personified—they are myths, invented by priests in order to secure the control of the human mind, and mould it to the shape and form which priests require for their own selfish purposes.

Now, there is no such thing as evil in existence. Instead, there is perpetual change or evolution. It is from this very principle which they term "evil" that all things are as they are. It is the natural conflict in Nature, or the "Struggle for Existence," or the "Survival of the Fittest," which has produced the present condition of things.

Palæontology proves that life began in a very simple manner, and during almost infinite time it has changed by conforming to ever-changing conditions, both in inanimate nature and in organized beings. Such a thing as evil does not exist, but there is universal and perpetual motion, or change; and it is through this motion that all things which exist appear to us to-day as they do. We ourselves are outcomes from the mixtures and intermixtures, the combinations and re-combinations of primitive material through a past eternity, which material will continue to exist in other forms throughout an indefinite future.

There is no knowing what form the human race will eventually assume,

but there are reasons for believing that it will become far more perfect than it now is, through and by the laws of evolution, before the earth becomes finally incapable of maintaining organic life.

You can now perceive that the absurdities which have been drummed into our ears and minds when we were mere children by those who were interested in deceiving us, are false to their very core. All that would be required to change this is to deprive the priesthood of authority to tamper with education in any way. They have done so in France. France has known what religion is, almost as well as have Spain and Italy, for it suffered long centuries of tyranny and cruel oppression, massacres and the perpetration of every crime ; and that is why it threw off the clerical yoke as soon as it was able to do so.

I wish to have it understood that when I refer to "priests," it must not be taken in a personal sense. Priests are men, and men are what circumstances have made them. It is the system that I aim at and not the man. Destroy the system, and you destroy the evil ; and to do that, you must remember that the only power which can change a man's ideas is that which appeals to his own personal advantage or self-interest.

This world, as far as men are concerned, is governed by this principle—self-interest only ; for self-preservation is the first law of nature. It is human nature which prompts all men to struggle for their own preservation. If you can show men a course they can take with advantage to themselves, they will choose that course in preference to any other, and they will not otherwise. Show a man the truth, and if he is competent to perceive it, and he finds that it will be to his advantage to accept it, he will always do so.

So instead of the man it is his profession I attack. Every religious system has always endeavored to instil into men the ideas of obedience, submission, humility, and all that. This has been going on for thousands of years, and has now become almost instinctive in mankind ; so much so, that if you lisp one word in reference to the truth you incur their hatred and ill-will. In other words, they will look upon you as a bad man, who should be avoided if not driven out of the community. This is why such names as "infidel," "atheist," etc., are so frequently used against all those who are endeavoring to enlighten the people. This is why Thomas Paine, and other good men, are held in such disrepute. This is why men in business have to become hypocrites, because they are afraid to express their real sentiments in reference to the nature of the universe ; and this is why there are so many rascals in the various churches and in political life, as well as in positions of trust, the records of which can be seen in almost every daily issue of every newspaper in the country.

(To be continued.)

ROOSEVELT'S LETTER ON RELIGION AND POLITICS.

BY B. F. UNDERWOOD, QUINCY, ILL.

[The article printed below is reproduced from the Quincy, Ill., *Daily Journal* of Nov. 11, in which it appeared as an editorial. Mr. Underwood is the leading editorial writer for that newspaper.]

THERE was no need of the publication of Roosevelt's letter the other day in reply to a correspondent who, weeks ago, made inquiries of him as to Taft's religious belief, but the president deems it his right and duty to issue proclamations and to present to the public essays and disquisitions on almost every possible subject on which he has convictions. And he has convictions on every subject, whether he knows much about it or not. No one who is intelligent, liberal and fair-minded, however, will question the justice of Roosevelt's defence of the rights of conscience and religious belief, and of the wrong of discriminating against political candidates for election to office because of such beliefs. Roosevelt has not himself been entirely free from condemning men on account of their religious beliefs. He allowed himself some years ago to stigmatize Thomas Paine, who was a devout Deist, as "a dirty little Atheist." Roosevelt did this because Paine was a supporter of Jefferson, whom Roosevelt dislikes, and an opponent of Hamilton, whom Roosevelt eulogizes. Roosevelt has been asked many times to retract this false statement in regard to the author of "Common Sense" and "The Rights of Man," the pamphleteer of American independence, who wrote in "the times that tried men's souls" in favor of American liberty, but he has never made the correction. Yet we shall not hold this against Roosevelt as in any way lessening the truth of what he says in reply to his correspondent.

In the midst of the campaign *The Journal* took occasion to protest against the utterances of a democratic orator who sought to make capital out of the supposedly unpopular religious views of the republican candidate, and what Roosevelt says is, in substance, what *The Journal* had to say on that same point.

The only question that we have a right to ask in regard to a political candidate is, is he competent, is he honest, is he a worthy American citizen? Any inquisitorial inquiry in regard to his religious beliefs is an impertinence that a candidate has a right to resent, if the inquiry is for the purpose of making capital out of his religious opinions. What the religious belief of Mr. Taft is we neither know nor care. He is said to be a Unitarian in his religious affiliations. The Unitarians, intellectually and morally, are

surpassed by no religionists, though the word Unitarian does not indicate anything very specifically. In the Unitarian churches are men and women of a great variety of religious ideas, Agnostic as well as Theistic, with a sprinkling of "reformed" Jews, Theosophists, Spiritualists, Christian Scientists, and others of heterodox phases of thought. Formerly the word Unitarian distinguished one from a Trinitarian, but this has ceased to be the distinctive use or implication of the name in these later days. But what of it? Why should one seek to discredit a candidate, whatever his religious views?

Are such men as Darwin, Huxley, Lubbock, Wallace, in science, to be disparaged on account of their religious ideas? Are such men as Buckle, Grote and Lecky to be discredited because of their heterodoxy? Are such men as Francis William Newman, John Stuart Mill, Herbert Spencer and John Morley to be thought less of because of their speculations on religion? Was Disraeli any less great as the premier of Great Britain because of his Jewish descent and religion?

Referring to Unitarianism, we may here remark incidentally that Michael Servetus, John Milton, John Locke, Sir Isaac Newton, Joseph Priestley (the discoverer of oxygen), James Martineau, and the great preachers, William Ellery Channing and Theodore Parker, were all Unitarians.

Certainly Mr. Taft is in very good company, as was his father, in their heterodox affiliation. John Adams, Jefferson, John Quincy Adams, Millard Fillmore, Charles Sumner, Edward Everett, Governor Andrew (of Massachusetts), Senator Hoar, Edward Everett Hale and hundreds of others, all great and good men, were of the same religious household. William Lloyd Garrison, the distinguished advocate of emancipation, was never thought less of on account of his religious heresy. Certainly nobody will ever criticize Judge Taft because he does not, as Lincoln and Douglas did not, happen to belong to an orthodox church. There are, of course, persons dominated by the spirit of religious bigotry who would not vote for a man nominated for a political office if they knew him to be a Catholic or a Unitarian or a Hebrew, but such persons are the exceptions, and every day their number is growing smaller by degrees and beautifully less.

Jefferson was abused in his day when he was running for the Presidency by the same class of religionists who found fault with Judge Taft for his religious opinions; but even then religious bigotry was not strong enough to defeat the great exponent of democracy. Since that time there has been a very marked decline of religious bigotry, and such recrudescences of it as break out here and there now and then are not likely to have any perceptible influence in defeating a worthy candidate for any political position for which he is nominated.

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DEATH OF DELOS A. BLODGETT, OF GRAND RAPIDS, MICH.

On the 1st of November, at the age of nearly 84 years, died Delos A. Blodgett, of Grand Rapids, Mich. For many years Mr. Blodgett had been known as a staunch Freethinker. He had often paid the expenses of Ingersoll, Charles Watts, and other liberal lecturers in order to give his fellow-townsmen an opportunity to hear their brilliant expositions of Secular philosophy, and never grudged his mite towards the expenses of the Free-thought journals. He will be missed by many, though naturally at his advanced age no one would expect that he could survive much longer. Though Mr. Blodgett was a staunch Freethinker, he was not by any means an intolerant one; and latterly we have understood that he had been cultivating the "occult sciences" in the shape of Spiritualism. His broad-minded tolerance will best be appreciated if we reproduce the following passage from a lengthy notice in the *Grand Rapids Review* :

"In religion Mr. Blodgett was an agnostic. He was a personal friend and a great admirer of Robert G. Ingersoll and of Charles Watts, the great English lecturer. At his own expense Mr. Blodgett brought both to Grand Rapids several times to speak. He was an agnostic to the end, with no thought of wavering, no hint at a change. Though he had not faith, Mr. Blodgett had works to his credit, and many of them. He gave freely to churches to aid them in building or for their activities when he believed their cause was worthy. He was especially kind to the Catholic and colored churches, but he did not draw the line at any denomination. He was equally kind to all provided always the cause for which they asked support stood the test.

"Although an unbeliever he was not a seceder. He had his own opinions, and conceded to others the right to their opinions. His highest desire was that the churches and the world be tolerant.

"Mr. Blodgett was a free and frequent giver to charity, but his benefactions rarely became known unless of such a nature that concealment was impossible. He was a generous contributor to the hospitals and organized effort. The Blodgett Children's Home will stand as an enduring monument to his memory. His gift originally was the old Clark home, which served excellently in the early days of the work. When the old home became unsuitable as a home for the orphans he announced his intention to build a new home. This building

is now nearly completed and is one of the most beautiful buildings in Grand Rapids. It represents a cost of about \$150,000 and will be furnished complete when finally turned over to the association. It was one of Mr. Blodgett's regrets as he realized that the end was drawing near that he would be unable to see the building completed.

The funeral was held on Nov. 5th, the Rev. John M. Roberts, of the Church of This World, Kansas City, officiating, and giving a lengthy eulogistic address ending with a poem of Ingersoll's. It was attended by many prominent persons, two Senators, J. C. Burrows and W. A. Smith, being among the pall-bearers.

DEATH OF DR. JOHN SUTHERLAND, OF PRINCE EDWARD ISLAND.

Another friend of SECULAR THOUGHT and a staunch supporter of the cause it advocates has lately gone from us in the person of Dr. John Sutherland, who for over thirty years was located about a dozen miles from Summerside, P.E.I. Dr. Sutherland was not only an old subscriber to this journal, but he was a friend to humanity, and beyond his immediate kindred many sincerely mourn his demise. He was a true man of integrity and honor, one of the few upon whom nature stamps its seal of nobility, and he lived up to the mark. Unassuming, retiring, but a true friend to those needing assistance, much of his professional service was given without fee or reward.

Our friend died suddenly while absent from home. Returning from a trip to Chicago, he stopped at Montreal for some days. On the night of Sunday, the 11th ult., he retired in apparent good health, to be found lifeless next morning. The remains were forwarded to his home on the island, and were interred in the family plot with more than usual marks of esteem.

Deceased was born at Stanley Bridge, in this province, sixty-two years ago. He was a graduate of the Philadelphia Medical College, and practised his profession with much success for over thirty-one years. He left a wife, but no family. Of him it may truly be said that "To live in hearts one leaves behind is not to die."

R. S. B.

MISS ELKINS A "REINCARNATED DUCHESS."

Mr. Rogers, a lecturer of the Chicago Theosophical Society, was asked the other day the extremely puzzling question, "Why do European noblemen hunger for American heiresses?" and "Is Miss Katharine Elkins a reincarnated duchess?" and his reply was, that, "according to the tenets of Theosophy, the chances are highly in favor of considering Miss Elkins

a reincarnated duchess. Miss Elkins has all the inherent attributes of a duchess (!). She lacks the title, that is all." Yes, that is all. She lacks the title. But Mr. Rogers's further explanations rather tended to show that it is not the European nobleman who hungers for the American heiress, but the American heiress who hungers for the European nobleman. For he says that "a woman who happened to be a royalist in a past incarnation and is born amid plebeian surroundings in the next incarnation . . . will feel intuitively that she belongs to a higher stratum of society than that in which Karma has seen fit to place her. And so . . . she would instinctively seek to identify herself again with the nobility."

Had we not had some experience among Theosophists, we should be inclined to regard Mr. Rogers as a fit subject for the attentions of an alienist doctor; but our experience shows us that these Theosophical folks are only a little more erratic than their Christian friends, who are good business people when engaged in trade, but stark staring lunatics when talking religion.

SYMPATHY AND DEATH.

The following letter by the late Colonel Ingersoll has been copyrighted by Dr. J. A. Thompson, of Hyattsville, Md., who sends us a copy of it, we presume for publication:

"Washington, D.C., May 12, 1881.

"MY DEAR MR. MILLS: I know how poor, weak, and worthless all words are, and forever must be, in the presence of death. I know from experience that human sympathy is 'balm for hurt minds,' and I want you to know that you have mine. After all, there is only the difference of a few beats of the heart between the living and the dead. A little more anxiety, a few more moments of gladness, a few more tears, and the universal fate will be ours. I know what it is to see a father dead, and I now feel that I would like to press your hand.

"Yours always,

"R. G. INGERSOLL."

ST. ANSGAR, IOWA, LOCAL AMERICAN SECULAR UNION.

We have received the following hopeful and suggestive letter, which is accompanied by the modest and practical constitution of the new society:

"St. Ansgar, Iowa, Nov. 10, 1908.

Editor SECULAR THOUGHT.

"SIR: On the 27th of last month we organized a Local Secular Union here with a membership of eight. There are about thirty others here who ought to join. I think some of them will do so soon, but others are indifferent, some domineered over by relatives, and still others foolishly timid because of their business. With a membership of forty we would be stronger than any of the churches save one. "A. J. CLAUSEN, Sec."

The Salvation Army and the Public.

I.

WITH this title Mr. John Manson has published the results of an exhaustive investigation into the organization and methods of work of the Salvation Army in England. The first edition of the work was issued in 1906, and a second edition, containing much additional matter, has just been published. Since its first appearance no errors have been pointed out either by the Salvation Army officials or by its friends, though both the religious and the secular press have insisted with almost complete unanimity that it is the duty of the Army to make a detailed and satisfactory reply; and it is a remarkable fact that some of the religious journals which have acknowledged this duty of the Salvation Army, and have noted its failure to make any such reply, still continue to foster and advertize the Army as assiduously as before the exposure was made. As a typical case of this kind, Mr. Manson refers to the *Methodist Times*, which in September, 1906, reviewing Mr. Manson's work, spoke of it as demanding "an effective reply." Fourteen months later the *Methodist Times* thus expressed itself:

"The article by L. A. Atherley-Jones, K.C., M.P., on the 'Legal and Financial Aspects of the Army,' should receive attention from those who have deemed it their duty to put the Army through the mill of criticism in recent months; likewise the article by Mr. Arhold White, which was contributed to the *Fortnightly* by the special request of half-a dozen gentlemen of 'standing and position,' who wanted to know the facts of the case. These articles ought to be enough for all fair-minded persons, and the Army has done wisely in re-publishing them."

How far such articles may be considered as a "reply" to Mr. Manson's work will be seen when we state that the first was published in 1905, over a year before Mr. Manson's criticism was published, and the other in 1892, fourteen years previously; and that, before writing his own work, Mr. Manson read and fully considered both of them, though their contents had extremely little to do with his criticisms. The idea of utilizing articles written years previously on totally different aspects of a question as "replies" to a specific attack to-day is one that we imagine could only suggest itself to a theologically trained intellect.

In his work Mr. Manson shows the need rather of a public inquiry than an official reply. He has received a number of official replies on certain points, which are left for the reader's examination. As he points out;

"This work is a protest against the growing practice, fostered by the Army, of

accepting the replies or denials of its officials on subjects of serious public importance as being necessarily the last word in respect of truth."

It is, indeed, the case, not in the Salvation Army alone, but in most other institutions in our day, that an official report or denial by a "responsible officer" is insisted upon as being all that the public is entitled to, even where its own funds are involved; and this assumption is always most marked in those clerically managed charities where, if anywhere, the strictest supervision is needed on account of the loose methods of handling funds that commonly prevail in them. In all these cases, the remark is always applicable, that an honestly-conducted institution that needs no excuses would disarm suspicion by publishing full and accurate statements. The fact that such statements are not issued is sufficient ground for the most sinister suspicions.

Mr. Manson's work is divided into seventeen chapters, covering the various phases of the Salvation Army's work. We shall give a short synopsis of each chapter, such as will enable our readers to get a fair conception of the scope and bearing of Mr. Manson's charges. The following is the Introductory chapter in full.

CHAP. I. INTRODUCTORY.

WHETHER the reader actually loves the Salvation Army or merely regards it tolerantly as a necessary evil in an imperfect world, he is fairly certain to have heard again and again that it has in past years come triumphantly through the fires of criticism. As this is a critical study, the results of which are far from being favorable to that body, it may be well to indicate broadly the scope of work as contrasted with such other criticisms as the Army may either have come through or, by ignoring them, lived down.

The author is well aware that some of the questions examined in this book have been discussed by other writers. But he is not acquainted with any other work which endeavors to examine the whole Salvationist system, to lay bare the inner working of the machine, and to trace the interdependence of its various parts. In this task he has endeavored to approach the subject without prejudice. It is for the reader to say whether any feeling of hostility displayed as a result of the examination is or is not justified by the facts.

That Salvationists have come triumphantly through the fires of persecution is, of course, true. But persecution must be distinguished from criticism. In most armies those who stand the fire are usually pawns in some higher game. In the case of the Salvation Army the thoughtless persecution of former years was not animated by any such considerations as are to be found in this book. Those who are moved by such considerations as are here submitted are much less likely to entertain feelings of hostility towards the pawns than towards those who play them.

Some further distinctions may be necessary. This work has not been inspired by hostility to the free propagation of any religious doctrine by

the effort and at the cost of those who believe in it. It is hostile to a system which renders easy the unsuccessful propagation of such doctrine at the voluntary cost of those who either do not believe in it or disapprove of the methods of its propagation.

This work is not opposed to the performance of so-called "social" work by any religious body, even with the financial help of those who do not belong to it. It is opposed to a system which enables a religious body as such to derive undue financial advantage from the public interest in its less important "social" work and to exist as a religious body mainly by virtue of a misconception in the public mind encouraged by the disproportionate combination of its religious and "social" functions in its appeals.

It is not maintained that certain members of the Salvation Army may not, in the stereotyped phrase, "do good work." It would be difficult for any organization not wholly maleficent which draws hundreds of thousands of pounds every year from the public to prevent its members from doing some good. It is maintained that the public are not supplied with proper means of judging whether the work, if done at all, is worth its cost, and that they are debarred from applying to that work, whether religious or "social," the tests of success recognized and ostensibly applied to it by the Army itself.

This work does not question the right of a religious body to mortgage or pledge its prosperity for religious purposes provided it is its own members who pay the interest on its loans. It does question the right of the Salvation Army, whose members do not and cannot pay such interest, to turn the property given to it by the public into a gigantic investment business, necessitating a payment, mainly at the public expense, of over £30,000 a year in interest for the satisfaction of the Army's shareholders in Britain.

This work does not condemn the formation by religious bodies of independent financial institutions for the encouragement of thrift among the masses. It does condemn as dangerous the formation by the Salvation Army of great financial institutions which attract the savings of the poor, but which, instead of furnishing the guarantee of 'perfect safety' so prominently held out, seem to ensure—owing to the manifold and incompatible functions of their management, the nature of the security, and the absence of all proper guarantee of its adequacy—the certainty of

Ultimate Financial Disaster,

serious in its volume, and not merely national, but world-wide.

If in this work the author has been unable to adopt the subdued, respectful, and even reverent attitude towards their works which the Salvationist hierarchy have of late years been so successful in imposing upon the public and press, it is because in none of the ramifications of the complex Salvationist structure has he been able to discover anything possessing the attributes, or imparting the inspiration, of a sacred edifice such as it professes to be throughout. Salvationism having become so largely a business concern, the attitude, language, and tone of the market-place seem, in discussing it, more fitting and more sincere than those of the sanctuary.

This work, however, has not been inspired by animosity towards the personality of General Booth or any of his officers. The heroic efforts of

an aged autocrat to control and maintain still further the costly and ineffectual system that has overmastered him might well constitute a pathetic spectacle even for an enemy. That of the Army's thousands of devoted but deluded followers, blindly laboring with much privation and infinite effort to gather fruit which even they are not allowed to see, would command its meed of admiration even in an age that had lost the savor of self-sacrifice.

It was General Booth's belief in 1890 that only those who were "determined to bring about by any and every means a bloody and violent overturn of all existing institutions" could logically be his opponents. Of such social desperadoes the late Professor Huxley was, while not the least logical, assuredly the most redoubtable. It was he who foretold the development of Salvationism on lines similar to those followed by the Franciscans, who, within thirty years of the death of St. Francis, had become "one of the most powerful, wealthy and worldly corporations in Christendom, with their fingers in every sink of political and social corruption, if so be profit for the Order could be fished out of it." "Who is to say," asked Huxley in 1890 ("Social Diseases and Worse Remedies") "that the Salvation Army, in the year 1920, shall not be a

Replica of what the Franciscan Order had become in the year 1260."

Huxley's vantage-point of comparison is still a dozen years ahead, and in some respects, possibly, the Army is not yet a perfect counterpart of this picture. It is here the purpose of an humbler pen than his to show how far the early religious and "social" aims of Salvationism have already become warped from the lines of their good intent. And this in the hope that well within the lifetime of its founder the Salvation Army may yet be moved, by either internal or external influences, to have done with reticence, autocracy, mingled motives and "two-feld" financial dealings, to look diligently to the recovery and saving of its own soul, and so to set its house in order that, even if its spiritual and "social" activities have perforce to assume more modest proportions in the eyes of the world, it shall at least cease to be an instrument of physical and spiritual oppression to its members and protégés, as well as an economic peril to the community.

(To be continued.)

A SAIR DAY FOR "RELEEGION."

Jean McAlastor liked on occasion to wipe away her worldly woes with "a wee drap." Being short of cash one day, she took her dog's-eared and thumb-marked Bible to her dealer and asked for a gill of whisky on the proffered pledge of the Word.

"Na, na," said McWhirter, "Ah'm verri sorry tae refuse ye, but it's no worth it."

"Ah well, mon," sadly replied Jean, "it's a sair day for releegion when Goad's Word is nae worth a gill o' whusky."

"Wot's hup, Billy?" "Fader says me big brudder's gorn to 'eaven."
 "Ah, don't cry, mebbe 'e aint."

Mad Murdock.

THE LATEST FIND IN ARCHÆOLOGY.

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WONDERFUL DOCUMENT UNEARTHED BEARING OUT THE BIBLE STORY OF THE FLOOD !

(*From the Nineveh Churchman.*)

WHILE workmen were engaged in removing rubbish in the excavations now being carried on by the eminent archæologist, Prof. Bologna, a cornerstone in one of the ancient ruins below the present city was broken. It was found to contain a number of very interesting relics. A copy of the Pope's latest pronouncement regarding heretics ; a December address of a mayoralty candidate of Nippur, a package of seed from the tree out of which the cross was made, an American half-dollar of the time of Tiberius, a crock of sauer-kraut, a copy of Treasurer Coady's first request for a raise, and lastly a slab of stone bearing closely written or engraved characters in an unknown tongue. The professor knew that it was a valuable find and proceeded to decipher the writing. Employing the hit-or-miss principle that has given such satisfactory results in the translation of ancient writings, he invented a key, and within a week had the story written in German, French, English and Bostonese.

The story of the Flood and of the building of the ark are told with greater detail than in the Mosaic account. The reference to order to build is after this manner :

“ And the Lord spake unto Noah and said : ‘ What is the state of religion in your township ? ’

“ And Noah said : ‘ The people are a bad lot. I don't know a single man I can trust. There are no really orthodox or saintly persons in the whole country outside of our own family. ’

“ ‘ Just what I thought, ’ said the Lotd. ‘ By my halidome, are not the rags and bones in a thousand lanes mine ? I will go for them ; therefore, make thou an ark of gopher wood, ’ ” etc.

The historian—who seems to have been a lineal descendant of Noah—makes a marginal note here to the effect that the proof of the ark having been built is supported by the fact that “ the gopher is common in Asia Minor to the present day. ”

Noah had his troubles. Gopher wood of good quality was worth \$25

per thousand board measure and money was tight. He called a council of war and asked his sons what could be done.

"I tells you, Vader," said the first-born, "vat we do. It vill take more as von hundred year to build this big boat. So much beezhness takes monish. Ve starts a bank unt a lumber company; you vill president be unt I vill take for secribetary unt treasurer unt cashier unt all like dose."

The thing got under way after a bit, and a fire-proof paint company and a fire insurance company were added. People who would not sell their timber to Noah without the cash, would and did buy shares in Shem's flotations and paid cash for them. The ark would require about 10,000,000 feet of lumber, which was a nice order for a start; then the insurance on the ark at 5 per cent. compounded for 100 years would pay for half-a-dozen arks: it would all come out of Noah and his backer. It was easy money for the shareholders, and they made off with the line so fast that the reel got overheated and almost spoiled the rod, which had cost Shem "more as feefty cent."

The bank and the other companies paid 10% the first year and 15% the second year, and stock became scarce. Shem began buying in the open market, and paid about 200 for a few Noah's Bank, Lebanon Lumber, Tophet Fire, and Hell Proof Paint. Then prices soared to 1000, and when the smoke of battle cleared Shem did not hold a share beyond what was necessary to qualify as manager. He complained about being hard up, but was frequently heard singing, "Der Lord is mine shepherd;" and one day he was heard to mutter in his office, "I haf der wool mit me, und der hides on der door barn nailed is."

When the ark was completed to the second deck, it became so rotten that a coating of Hell Proof paint was applied on the outside. One night, however, a fire occurred—Shem proved by his wife and little Ike that he was sick in bed at the time—and in the morning the ark was only a shell of paint, *but stronger than the timber*, and H. P. P. stock was up again, as was the voice of Shem in a song of praise to the God of Mercy, who had put the necks of his enemies under his feet.

When the animals were coming to the refuge prepared, there was much confusion in trying to identify the different species, so that there should be no duplication or admission of unclean for clean beasts; but after they had secured a copy of Settin Earnest Thompson's book, "Wild Animals I Might Have Met," with illustrations by the author, they got along nicely.

One animal gave them some trouble, but at last they thought it was like the illustration, "A Gorilla from Guelph," and asked the creature if their guess was correct.

"Not on your life," said the Thing.

"Why is your fur so worn in patches?"

"Toronto city taxes."

"Why are you so flat and thin?"

"Squeezed between Consumers' Gas, Bell Telephone, and Toronto Railway."

"Here, Ham, this is a human—bounce him and let him drown; or—wait. This Thing is only the remains of a man. Put him in the junk room; he'll come in handy for the freak section of 'The Greatest Show On Earth,' which we'll put on foot when this is over."

Another animal that arrived with his wife proved by its presence that God provides for all his creatures. It was very deliberate in its movements, and Noah, turning the leaves of the animal book, said:

"You are not in 'Animals I Might Have Met.'"

"No; but you'll find me in 'Animals I Might Not Have Met.'"

"Name, and where from?"

"Sloth, Brazil."

"How did you come?"

"Beat it to Seattle, mail boat to Nome, Behring's Straits (only a creek then), tramped to Vladivostock, Pekin, Lhassa, Kabool, Teheran and Bagdad Railway."

"Heavens above! When did you start?"

"Soon's I heard of it, 110 years ago to a day. Missionary come, told us all about you; allowed you was the most powerful preacher what ever slammed a book; rainin' hard when I left."

"My good land!" said Mrs. Noah; "the water must be six mile deep by now."

Noah said, "You're all right, Mr. Sloth. Show the missus into my private parlor and tell her to take off her things."

We have only room for one more incident. A tiger from Bengal stopped on the gang-plank to investigate a load of venison that was on a truck, and Noah shouted:

"Ham, you black rascal, twist that fellow's tail and make him move along."

But Ham, who had a watermelon under each arm, replied:

"'Fore de good Gawd, dad, I'se a good Baptis' an' b'long of the W. C. T. U. an' de human sassiety, an' I wouldn't hurt nuffin' from a fly down to a Royal Bengal tiger. Ef y' aint too busy, yo' mought twist dat tail yo'se'f."

The whole story is useful, as whatever is not entertaining is as true as the Mosaic account.

Grief cannot be gauged by the "depth" of the mourning dresses.

A little poker now and then is apt to break the best of men.

 THE HOSPITAL FOR SICK CHILDREN.

TORONTO, November 14th, 1908.

J. S. ELLIS, Esq.,
 Pres. Canadian Secular Union,
 185½ Queen St. West,
 City.

DEAR SIR: May I again at this Christmas time appeal to the members of your order on behalf of the Hospital for Sick Children, the great charity that has done so much of good for the sick and helpless little ones of this Province?

This Hospital is not a local charity but provincial in the broadest sense of the term, with doors wide open to the sick child of every parent in Ontario, and free to patients who are unable to pay for maintenance and treatment.

We average about 140 In-patients daily and of these seventy per cent. are treated free.

There is not a fraternal society in the Province whose members have not had sick little ones in the beds and cots of this Charity; and it costs an average of \$1.37 per day for every child that is lodged under its roof.

This work cannot be carried on without money, and I appeal to you, as a body of brethren who are banded together in bonds of love, to plan and assist deeds of benevolence.

Were it not for the kindly aid you and other societies have extended to us the Hospital would be bankrupt; and even now the deficiency at the end of each year is so great that my personal guarantee has to be given to the bank for funds to carry on the work.

You, sir, and your members know that no object appeals to human-kind so much as that which has for its mission the care of destitute, sick little children.

May I therefore ask of you to place this my appeal before your members, with the knowledge that what you give will be gratefully received and properly applied?

With best wishes to you and your members at this Christmas time,

Yours faithfully,

J. ROSS ROBERTSON,

Chairman of the Trust.

[We commend this communication to the attention of those readers who are in prosperous circumstances, and we shall be happy to forward to Mr. Robertson any donations sent to us for the Hospital fund. Every donation will be acknowledged in the *Toronto Telegram*. In our present very imperfectly civilized condition, where there is no proper public provision for the poor sick children, it is certainly one of the most laudable ways in which money can be used to give help to such an institution as the Hospital for Sick Children.]

Epitaphs are often grim, but seldom grimmer than this humorous couplet on a dentist's grave:

"Stranger, approach this tomb with gravity,
 John Brown is filling his last cavity."

IS HEAVEN A BURIAL GROUND?

"And the streets are paved with *real gold*, and there will be music and flowers, and everything will be beautiful!" said the Sunday school teacher who was telling her small charges of heaven.

"And now tell me," she concluded, "what sort of little boys and girls are going there?"

Nobody knew. Then from one corner a small brown hand went up.

"Yes, Samuel?" the teacher asked.

"Please, teacher, dead ones!"

ROBBING A DEAD FAKER.

A short time ago the church folks in England held a "Mission Festival" at Shrewsbury. A correspondent of the *Hereford Times* attended the services, and heard the Bishop of Sacramento do his stunt in the shape of a sermon. The correspondent says he was horrified to find that the Bishop's sermon was only an old one of Talmage's, which the Bishop had memorized and gave as his own. It may have been one of those Talmage prepared for publication before he went on his trip to the Holy Land, and left behind for publication as he was supposed to arrive at the different scenes that inspired them. There was money in this fraud for Talmage, and we imagine the Bishop of Sacramento was paid for his fraud also.

A NEW ELECTRO-MOTOR FORCE.

Mr. Stewart, of Norwood, Ont., has recently made the discovery that he can produce the most tremendous power by utilizing his own electrical forces in conjunction with other unseen motors. He tells us that by means of certain unexplainable movements by the self-motor, applied along with steam, electric or other forces, and operated while sitting in a moving car, the speed of, say, a railway train can be accelerated almost indefinitely. Truly, as the late Madam Blavatsky predicted, we are on the eve of most unbelievable discoveries.

Despite the fact that northern New England is a stronghold of temperance, if not of prohibition, temperance lecturers sometimes go there and encourage the faithful. One such, speaking in Keene, N.H., reminded his hearers of the story of Dives and Lazarus. The lecturer pointed out how, when Dives was in Hades, he did not ask for beer, wine or liquor, but for one drop of water. "Now, my friends," said the lecturer, "what does that show us?" A voice from the back of the hall instantly replied: "It shows us where you temperance people go to."

To combat pharisaism; to unmask imposture; to overthrow tyrannies, usurpation, prejudices, falsehoods, superstitions; to demolish the temple in order to rebuild it, that is to say, to replace the false by the true; to attack a sanguinary priesthood; to take a whip and drive the money-changers from the sanctuary; to reclaim the heritage of the disinherited; to protect the weak, the poor, the suffering, the overwhelmed, to struggle for the persecuted and oppressed—that was the war of Jesus Christ! And who waged that war? It was Voltaire.—Hugo.

A man married a wife who, in course of time, presented him with eighteen children. One evening he found in the street a little boy of five or six weeping bitterly. "What is the matter with the little man—eh?" inquired he, caressing him. "I have lost my way!" sobbed the youngster. "Then come home with me, and I'll give you something to eat and take care of you." Accordingly the kind-hearted man took the little fellow home, and said to his wife, "See, wife, I have brought you this child that I found all alone in the street. One more or less won't make much difference; and, if nobody claims him, we will treat him as if he were our own." "Why, you stupid," exclaimed the wife, "don't you know him? It's our Willie!"

THE CHURCH.

Is there a daring thought thou hast not crushed?
 Is there a generous faith thou hast not cursed?
 Is there a whisper, howe'er low and hushed,
 Breathed for the future, but thou wast the first
 To silence with thy tortures—thou the worst
 Of Antichrists and cunningest of foes
 That ever against God and man's great progress rose?

—C. P. Craven.

A grumbling farmer was in the habit of complaining every morning at the breakfast table regarding the weather and the crops. In the middle of a more than usually ill-tempered complaint, his pious-minded housemaid exclaimed: "Whist, whisht, maister; ye ken, I'm sure, the Lord has promised us baith seed-time and harvest." "Ay: I ken," burst out the farmer, "he has promised us't, but ye can see for yoursel' gin he has kept his word."

WHEN THE DANCE IS DONE.

Now the flush autumn, homing from the dance
 Of summer sunbeams, dreaming o'er the words
 Of suing winds, and humming still the last
 Mazurka of the orchestra of birds,
 A moment pauses by the river's glass,
 To scan the signs of weariness that show;
 Then lays aside her purple and her gold,
 And slips beneath her coverlets of snow!

—*Aloysius Coll.*

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—" Dod Grile."

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- The Truth Seeker, 62 Vesey St., New York, wkly, \$3 per year. E. M. Macdonald, ed.
 Freethinker, 2 Newcastle St., Farringdon St., London, Eng., wkly, 2d.; \$2.50 per yr.
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 LA PENSÉE, wkly, 6 fr. per ann.; 13 Rue du Gazomètre, Bruxelles, Belgique, ed.
 Eug. Hins.
 GNANODAYA, monthly, 1 Mof. Rp. (50 c.) per ann.; Bhakti Marga Sabha office,
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 THE KALPAKA: a Magazine of Knowledge, monthly, Rs. 3 (\$1.50) per ann.; ed.
 T. R. Sanjivi; pub. by Latent Light Culture, Tinnevely Bridge, South India.
 VOLNA' MYSLÉNKA (Free Thought), monthly, K. 4.80 per ann.; ed. Jul. Myslik.
 Správa Volné Myslenky, Kral. Vinohrady, Prague, Bohemia.

A SHORT HISTORY OF THE INQUISITION: WHAT IT WAS AND WHAT IT DID. Illustrated. 645 pages. New York: Truth Seeker Co., 62 Vesey St. \$2; by post, \$2.25.

·SPIRIT, MATTER AND MORALS. By R. Dimsdale Stocker. Fcp. 8vo, cloth, 75c.; paper cover, 35c. Owen & Co., London.

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REPORT OF THE INTERNATIONAL FREETHOUGHT CONGRESS held at St. Louis, Mo., October 15-20, 1904. Published by the Truth Seeker Co., 62 Vesey St., New York. Copies to be had, price 50 cts., by addressing Mr. E. C. Reichwald, secretary, 141 South Water St., Chicago, Ill.

A TRIP TO ROME. By Dr. J. B. Wilson, M.D., President National Liberal Party, Associate Delegate to the First International Freethought Congress at Rome, September, 1904. Lexington, Ky.: J. E. Hughes, Publisher. Demy 8vo., 350 pages, cloth bound, \$1.25, post paid.

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2. That Reason, aided by Experience, is the best guide for human conduct.
3. That to endeavor to promote the individual and general well-being of society to the best of our ability, is our highest and immediate duty.
4. That the only means upon which we can rely for the accomplishment of this object is Human effort, based upon knowledge and justice.
5. That conduct should be judged by its results only—what conduces to the general Well-being is right; what has the opposite tendency is wrong.
6. That Science and its application is our Providence, or Provider, and upon it we rely in preference to aught else in time of need.

SOME PROVERBS ABOUT WOMEN AND WIVES.

"If a woman were as little as she is good,
A peacock would make her a gown
and a hood."

This is Ray's version of an Italian slander. The Germans say, "Every woman would rather be handsome than good;" and that, indeed, "There are only two good women in the world: one of them is dead, and the other is not to be found." The French, in spite of their alleged gallantry, have the coarseness to declare that "A man of straw is worth a woman of gold;" and even the Spaniard, who sometimes speaks words of stately courtesy towards the female sex, advises you to "Beware of a bad woman, and put no trust in a good one."

"The crab of the wood is sauce very good
For the crab of the sea;
But the wood of the crab is sauce for the crab
That will not her husband obey."

This is a reminder of the time (not so very long ago) when in England it was a crime to use a crabstick thicker than your thumb in beating your wife.

And there is Latin precedent for this barbarous distich:

"A spaniel, a woman, and a walnut tree:
The more they're beaten, the better they be."

The Italians say: "Women, asses and nuts require rough hands." Less savage is the Scotch adage:

"Ye may ding the deil into a wife, but ye'll ne'er ding it out o' her."

These all mark a stage of civilization now rapidly passing away.

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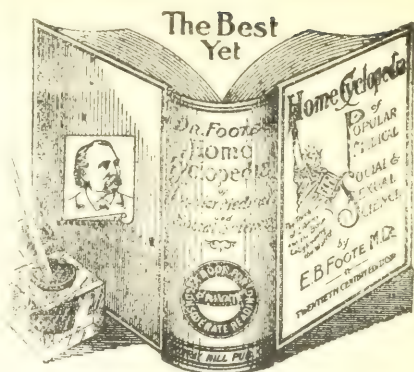
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PRINCIPLES.

1. That, the present life being the only one of which we have any knowledge, its concerns claim our earnest attention.
2. That Reason, aided by Experience, is the best guide for human conduct.
3. That to endeavor to promote the individual and general well-being of society to the best of our ability, is our highest and immediate duty.
4. That the 'only means upon which we can rely for the accomplishment of this object is Human effort, based upon knowledge and justice.
5. That conduct should be judged by its results only—what conduces to the general Well-being is right; what has the opposite tendency is wrong.
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"Yes, I guess so," said the Yankee. "I thought as muckle," said the shepherd. "I couldna pairt wi' Jock."

But while they sat and chatted, an English tourist came up and to him the shepherd sold the collie for much less than the American had offered.

"You told me you wouldn't sell him," said the Yankee, when the purchaser had departed.

"Na," replied the Scot; "I said I couldna' pairt wi' him. Jack 'ill be back in a day or so, but he couldna swim the Atlantic."

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"It seems that Simla is up in the mountains—the hills, as they say in India—and the ladies go there in the hot weather to escape the heat of the low country.

"Well, Kipling said that, one lovely cool morning at Simla he was presented to a grass widow. They call those ladies grass widows whose husbands are detained by work in the hot cities of the plains.

"She was awfully pretty and charming, and as they talked together in the pleasant coolness, Kipling said:

"I suppose you can't help thinking of your poor husband grilling down below?"

"The lady gave him a strange look, and he learned afterwards that she was a real widow."

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A TRIP TO ROME. By Dr. J. B. Wilson, M.D., President National Liberal Party, Associate Delegate to the First International Freethought Congress at Rome, September, 1904. Lexington, Ky.: J. E. Hughes, Publisher. Demy 8vo., 350 pages, cloth bound, \$1.25, post paid.

SECULAR THOUGHT

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WHAT THE CHURCHES SHOULD BE.

NOW, it seems to me that the church should be used not only on Sunday, but on every day of the week. It should be the club-house of the people, where they could find the principal newspapers and periodicals of the world. Its auditorium should be like a theatre. Plays should be presented by home talent, an orchestra formed, music cultivated. . . The citizens should take pride in this building. They should adorn its niches with statues and its walls with pictures. It should be their intellectual centre. They should employ a gentleman of ability, possibly of genius, to address them on Sundays, on subjects of real interest—of real importance. They could say to this minister: "We are engaged in business during the week. While we are working at our trades and professions we want you to study, and on Sunday to tell us what you have found out." Let such a minister take as subjects for a series of sermons the history, the philosophy, and the art and genius of the Greeks. Let him tell of the wonderful metaphysics, myths, and religions of India and Egypt. Let him make his congregation conversant with the philosophies of the world, with the great thinkers, the great poets, the great orators, the inventors, the captains of industry, the soldiers of progress. Let them have a Sunday-school, in which the children shall be made acquainted with the facts of Nature—with botany, entomology, and something of geology and astronomy. Let them be made familiar with the greatest of poems, the finest passages of literature, with stories of the heroic, the generous, the self-denying. Now, it seems to me that such a congregation in a few years would become the most intelligent in the country. . . . "There is no darkness but ignorance." There is no light but intelligence.

—ROBERT G. INGERSOLL.

Editorial Notes.

THE PROGRESS OF THE CHRISTIAN CHURCH.

If a wonderful display of ecclesiastical millinery worn by the chief priests of the Anglican Church, and an even more gorgeous exhibit of feminine garments worn by their wives

and daughters, are marks of progress in religion, then it must be owned that Christianity, as far as it is embodied in the Church of England, has made tremendous strides since its alleged founder wandered about the deserts of Palestine without a change of raiment and without a pillow for his drowsy head.

It is said that the spectacle in St. Paul's Cathedral when the late Pan-Anglican Conference was held was the most magnificent of its kind that had ever been seen ; and that when the contributions of the churches towards its expenses were handed to the Primate, the sum was also one of the greatest that had ever been presented under such circumstances. It was \$1,625,000. This sum, we are told, is to be applied towards extending the missionary efforts of the church.

Such a decision seems to be the culmination of folly. At this moment there are hundreds of thousands of English people on the verge of starvation, and the British Government, which proposes to spend over £200,000,000 on warlike preparations, can only promise to spend £200,000 in providing work for the unemployed during the winter months ; and yet the Church of England, instead of making an effort, now within its power, to save the bodies and souls of their starving fellow Britons and fellow Christians, think—or say—they are “doing their Master's work” by squandering nearly double that amount in the hopeless task of trying to force their religious ideas upon people who cannot understand them, who have just as good if not better religious notions of their own, and who in the end can only be degraded and destroyed, mentally and physically, by their so-called salvation or civilization.

The whole church business, in our opinion, is nothing but a crazy burlesque as far as it is an attempt at religious or moral and social regeneration, or, indeed, as far as it pretends to be anything but a “society” institution ; for, except in the case of a few paranoiac fanatics, “religion” is the last thing in the world that the regular church attendant wants to be bothered with. If you meet a friend coming from church, talk of the weather, the ladies' dresses, your summer holiday, politics, or business, the organist, the choir, the leading soprano, or the parson's eloquence, but as you would avoid a stony face keep your tongue quiet so far as religion is concerned.

And the question in our mind all this time is, what value can we place on this display of gorgeous millinery and muni-

ficent donations to the church as evidences of the "progress" of Christianity? Are they but as the hectic flush on the cheek of a dying consumptive, or visible signs of the fact that the church has not only dominated the minds of the more ignorant masses, but has secured the good-will and opened the pockets of the wealthy and aristocratic classes?

SALVATION AND CIVILIZATION MEAN DESTRUCTION.

It can hardly be supposed that even the most dull-witted of the preachers can be ignorant of the fact that physical as well as mental deterioration of native races, to be followed sooner or later by their total disappearance, is the invariable accompaniment of the efforts of the white man to Christianize and "civilize" them. The evil effects of the missionary's work is seen in every quarter of the globe; and though in Asia and Africa these effects are confined mainly to the small communities controlled by the missionaries, in such places as New Zealand, Patagonia, the South Sea Islands, and other places with small populations, the missionary plague has nearly run its full course.

The story of the Patagonians, to whose fine physique and hardihood Darwin called attention, thus arousing the cupidity of the missionaries, is a typical one. In place of thousands of hardy fishermen, enjoying life and health in spite of their rocky land and inhospitable climate, half a century of religious and civilizing efforts has reduced them to a few score of consumptive wrecks cowering over a fire in a hut, with their children reading the Bible and learning the catechism in a school.

The Maories in New Zealand and the Indians in North America have suffered in the same way from the white man's religion and civilization, whisky and disease; and it was not without solid reason, if also a grim sense of humor, that the United States official who recently discovered a new tribe of Eskimo in North Alaska, peaceable, contented, and apparently at least as civilized as most white men, contemplating the miseries they would have to undergo as soon as missionaries appeared among them, suggested that the most merciful plan for the United States Government to adopt would be to send a company of soldiers and shoot them all at once. If these Eskimo understood what their fate would be, most probably they would not wait for the troops, but, preferring suicide to

either bullets or Bibles, would quietly make their exit in the most convenient way.

THE BLACK MAN'S BURDEN.

Fiji is one of the most conspicuous examples of the results of the contact of the white and black races under the auspices of the missionary societies. For many years the South Seas were patrolled by missionary ships, carrying Bibles and tracts and the "gospel of peace" to the fuzzy-headed natives—and incidentally beer and wine for the white men and baubles and trinkets for the black men and women. These trinkets were disposed of at extortionate rates—rates that would make a Montreal money-lender die of envy; and, incidentally also, this trading enabled the missionaries to purchase large tracts of fertile lands in many of the islands. Much of this land is still held by the wealthy descendants of the missionaries. A statement of facts regarding some of these nefarious transactions, made by a gentleman who had sailed the South Seas at the time and knew the facts, appeared in *SECULAR THOUGHT* about fifteen years ago.

In the November *Sunset*, published at San Francisco, Mr. Oscar L. Triggs has a very interesting article on "Modern Fiji," in which, while the early work of the missionaries, to which we have referred, is not mentioned, sufficient present-day statistics are given to show the fatal effects of religious civilization upon primitive peoples. Mr. Triggs was of the Academic Faculty, University of Chicago, and what he says may be relied upon as far as it goes. Of the Fiji people and their decline in numbers he says:

"The native Fijians are splendid physical types, stalwart, erect, and well-formed—true tropical products, physically flamboyant, in a sense over-blown. As a race they are mild and child like, perhaps the most charming and likable of all colored peoples. One doubts the stories of savagery and cruelty told by old sailors. Their worst faults, from the point of view of the early missionaries, were polygamy and superstition.(!) Their life is communal, and all are nominally Christians. As a factor, however, in the future of Fiji the native race is almost negligible. It is a race dying out from too early civilization. When the cession to England was made in 1875, the number of natives was estimated at 150,000. In the census of 1891, 102,750 were reported. By 1901 they had declined to 94,387, and are now figured at under 85,000.

"To Doctor Bolton Corney, chief medical officer, I put the question: 'What

is the reason for the decline of the native population?" "It is too large a question to answer short of a treatise," he said, "but briefly the causes of decline may be summed up probably in one term, premature civilization. The natives are victims of civilization into which they are forced before their racial development admits it. They try to live by the standards of Europeans, change their own habits and customs, and succumb to the white man's diseases. By instruction in sanitation, diet and child-nursing—for infant mortality is the greatest—we have succeeded in checking the decline, but how long the race may survive we can not tell."

Mr. Triggs' statistics show that the native Fijians are dying out at the rate of over 2,000 a year, and, though the officials are doing all in their power to stem the degeneracy, they all seem hopeless as to the result. "Premature civilization" is their universal diagnosis of the cause of this wasting away of one of the finest, gentlest, and most lovable of the primitive peoples of the world, whose chief characteristics, Mr. Triggs says, seem to utterly belie the tales told by missionaries and traders of their ferocity and cannibalism.

It would seem that if the black man is to-day a burden for the white man, it is mainly the fault of the white man himself, whose vices and greed have destroyed the only suitable way of living open to the black man, and whose attempts to "uplift" the natives only end in burying them.

BRITISH TREATMENT OF NATIVE RACES.

It is very satisfactory to have the testimony of Mr. Triggs to the humane efforts of the British Government to better the conditions of the native races under its rule. Much has been said of Britain's ill-treatment of native races in all parts of the world, but we are inclined to believe that she has never committed half the villainies perpetrated by the other so-called Christian and civilized Governments. The recent exposures before a Congressional Committee of the dealings with the Catholic Church in the Philippines and the conduct of the friars there form a chapter of history that has never been exceeded for brutal villainy by any modern Government outside of the Belgian Congo Free State. On this point Mr. Triggs writes :

"Recently a Governmental commission made a most exhaustive study of the causes of this decline, and their findings form the most valuable document ever

published on the subject of native races. The many causes considered seem to be comprehended in the phrase 'premature civilization.' **With all their tribal wars, the race never showed such decrease as under Christian rule.** It is of course true that the missionaries were the first to impose upon the natives the white man's standard of living and conduct; and now with a dying race this work of conversion and education, as a missionary said sadly to the writer, goes almost for nothing.

"These racial tragedies occur, of course, at all times and all over the earth. It is to the credit of the English Crown that it has dealt with the natives with absolute justice— with even more than justice—and in the spirit of the highest humanity. From the first in Fiji it was the policy of the government to acknowledge the right of the natives to ownership of the soil and to employ them in administration without destroying their tribal and communal customs."

It is a difficult thing, no doubt, to deal justly with native races, especially when they stand in the way of telegraph and fast steamship lines, sugar plantations and steam saw-mills; and possibly no measures that can now be taken will undo the mischief already done. Religious civilization is like a cancer or leprosy, an incurable disease from which there is no retreat but death. Even among older races the result is not very different, for lunacy in varying degrees is the common lot of a large proportion of the Christians who try to correlate their religious dogmas with common sense. We need not wonder, therefore, that the doom of the Fijians was sealed when the first trading missionaries bribed or forced the natives into buying and wearing European shoddy clothing and gewgaws and sending their children to be drilled into subservience to the missionary and his wife and to be caged in a school where their brains were worried over Bible and Catechism.

THE "SELF-SACRIFICING" MISSIONARY IN FIJI.

We have referred to Mr. Triggs' report as reliable, but his honesty has not saved him from being mesmerized to some degree by the missionaries, who always take good care to put the best face on things for the benefit of visitors. Some missionaries doubtless may be unselfish to some extent, but there are, we believe, in the missionary business a million grafters to one Livingstone or Moffatt. This is how they harry the Fijians into premature graves under pretence of saving their

“souls” ; and fill the islands with well-paid missionaries and their dependents :

“The Church of England, Presbyterian, Wesleyan, and Roman Catholic denominations have congregations at Suva and Levuka. The mission statistics are eloquent of the unselfish devotion of the Wesleyan and Catholic missionaries. The Wesleyans have built 800 churches, have 100 native and European ministers, 3,411 native local preachers, and claim 86,000 adherents among the Fijians, Indians and Polynesians. The Catholics have 74 churches, a few of them large and imposing structures, and 10,830 adherents.”

Using the same logic, we might argue that in the Dark Ages the unselfish devotion of the Christian priesthood was demonstrated by the fact that Europe was filled with churches, abbeys, monasteries, and nunneries. The Wesleyans appear to have covered Fiji with churches, one to about every 108 of their adherents—men, women and children, with one ordained minister for every 860 and one local preacher for about every 22 of the adherents—or one local preacher for about every five of the adults. It will not be long before all the Fijians will be preachers—and in heaven.

ACKNOWLEDGED FAILURE OF CHINESE AND JAPANESE MISSIONS.

A week or two ago, at an annual missionary meeting in the Central Presbyterian Church, Toronto, some reports of returned missionaries were received which show very clearly that different methods are needed if Christianity is to make any headway in China and Japan. Mr. Bevis, from Kaifeng, Province of Honan, China, gave some interesting descriptions of primitive Chinese life, with its peculiar local ceremonies, religion, and social characteristics, which would seem to show that the Chinese people are at least as civilized and intelligent, if they are not so coarse and brutal, as many of our Western Christians. Mr. Bevis said the people of Kaifeng believed their town to be the centre of the universe ; in which we doubt if they are less scientific than the people of most other countries. Much more important than these trifles, however, was Mr. Bevis's opinion that the Chinese were being modernized too rapidly ; for he found that the progress of Christianity was being sadly hampered by their too intimate acquaintance

with—think of it!—Bacon and Darwin!—It is not difficult to imagine how this Western preacher must have felt on finding his theological rubbish exposed by keen students of philosophy and science. No wonder Christian missions are progressing backwards.

Then a Mr. Fiske, who has been connected with Chinese mission work for over forty years—fancy a man with a forty years' picnic like this!—admitted that the Chinese were tending rather towards Japanese than towards European civilization. Which, being interpreted, means that both China and Japan, instead of embracing Christianity as their national savior, are practically advancing on the road towards a civilization founded upon a rational interpretation of the facts of modern science, to the exclusion of all supernaturalism. If this advance becomes more rapid than even Mr. Bevis suspects, it will be all the better for the Chinese and Japanese, though it may toll the bell for the funeral of the Great Missionary Fraud.

PREACHERS "UNDER THE CURSE OF HEAVEN!"

"The man who enters or stays in the ministry for the money there is in it is under the curse of heaven," said the Rev. Dr. Baker at a special "spiritual" conference of Methodist preachers held recently in Toronto. If this is true, we are afraid the divine curse will send a large majority of the preachers of all denominations to hell; for, as a matter of fact, so far as we know, there are very few preachers who do not honestly admit that the salary they receive is quite an important consideration with them. The fact is so manifest that, as Dr. Thornton, who followed Dr. Baker, told the conference, when the man on the street hears a sermon on "Self-Denial," he almost unconsciously asks himself, "Do ministers themselves practise self-denial?" Preachers, said Dr. Thornton, "had been known to have been led by the spirit to accept a call to a higher salary!" And he had so little faith in the "calling" business that he suggested that the influence of the pulpit would be enhanced if the "special call" were dropped and the preachers discarded their distinctive dress.

How Dr. Baker knows that preachers who are after a good salary are "under the curse of heaven" we do not know; but we are told by the good book that "the laborer is worthy of his hire" in the preaching as in other businesses. The whole

matter is one that shows the hypocritical character of the religious cult ; and we believe we would be quite justified in laying it down as an axiom, that any scheme of work, either religious or moral, nominally carried on for "the good of society" or any similar object, and without a distinct arrangement concerning wages or salary for work done, must be essentially immoral and degrading in character.

Dr. Thornton may possess means of knowing that "the spirit" has sometimes called preachers to a salary, but we do not believe that he has any such means. There have been, no doubt, some few cases where preachers have displayed much self-denial, but it is ridiculous to put any such plea forward on behalf of the bulk of preachers, who generally live in the best house in the parish, and enjoy every luxury they can command, and take advantage of many privileges conceded to the "cloth," and jump at every increase of payment that may be squeezed out of their parishioners. We agree with Dr. Thornton that the sooner the hypocritical "special call" and the special dress of preachers are abandoned, the sooner will they be able to make a claim to being honest laborers earning wages for doing some solid work for the benefit of society.



"A RELIGIOUS NEWS AGENCY ESTABLISHED BY JESUS CHRIST."

Rev. Dr. Gordon (Ralph Connor, the author of "The Prospector," which contains a pretty full vocabulary of mining camp "cuss words") is nothing if not sensational, and his speech at the dinner of the men of the St. James's Square Presbyterian Church, Toronto, a week or so ago, was a good specimen of his work. "Evangelism," he said, "is an organ of publicity in the interest of humanity. It is a great religious news agency established here by Jesus Christ. It is the best thing going, and a good deal better than Cobalt stocks." Which may all be accepted by those of little brains and large faith as containing some tangible idea. If it means anything, it means that the preacher's one business is to proclaim "the same old story," "the truth as it is in Jesus," etc., as the one piece of news that is of any value to anybody, world without end, and no Amen. Marconi Wireless is a back number compared with the Gospel.

He may be right, perhaps, if what he says about other forms

of evangelism be true. His evangelism, he said, "was not the so-called evangelism of which many present had unpleasant memories, and which consisted in one's being taken by the neck, made to say things by compulsion and generally caused to feel like a fool." Well, it is something in his favor that he should have such a keen remembrance of his feelings when he was "evangelized," and it is pretty clear that the foolish feeling has not left him even to-day.

But why should the investment in "Jesus Christ's News Agency" be a better thing than investments in Cobalt stocks? At first sight it might seem to be at least as bad, because you could hardly expect any return at all from the former; whereas the latter might possibly return you some of your own money as interest in order to sell more stock. But it is clear that we are regarding it from the wrong standpoint—that of the investor instead of that of the organizer. Jesus Christ may have established "Evangelism," but the business is being carried on by Mr. Gordon and his fellow evangelists; and it looks more like a bucket-shop business than anything else. The public invest in shares, and the stock-jobber reaps the profits. For a time, indeed, the bucket-shop investor may reap a little profit, but in the end the bucket-shop keeper cleans up the bulk of it again. In the evangelistic game, however, there is no pretence for making a return on the investment. Once in the preacher's pocket, the investors are precluded by the "sanctity" of the office from asking "Where has the money gone?"



A CONVERTED "RATIONALIST" LAWYER.

A short time ago Toronto was favored with an assemblage of Christians from all parts of Canada and the United States called together by the "Christian and Missionary Alliance," of which this assemblage was the twentieth annual convention. The first thing that will strike many on reading such an announcement is the fact that, if statistics can be relied on, such is the rapid increase in the world's population—mainly "heathen" or non-Christian—that probably there have been a hundred adherents added to the heathen religions for every alleged convert made by Christian missionaries. It is equally probable, we believe, that during the past half century the number of Christians slaughtered in warfare far exceeds the

wildest estimates of the number of conversions that have been made by missionaries; and it seems pitiable that those who subscribe the large sums of money needed to keep the foreign missionaries in the field do not see the folly of the work, and devote their efforts to ameliorating the terrible conditions in which many of their own kith and kin are living.

Among those present at the Missionary Alliance convention Philip Mauro, of Washington, a lawyer said to have offices in Boston and New York, was "easily one of the most striking figures." Mr. Mauro appears to be an amateur evangelist, and the singing of his daughter was one of the chief features of the convention. Mrs. Mauro completed this holy trinity, but her share in the family missionary work is unrecorded.

Mr. Mauro's intellectual status may be gauged by his two statements :

"I am in hearty sympathy with the truth which the Alliance specially emphasizes, which is, the sufficiency of Christ for all the needs of all his people under all circumstances, for their physical, financial and spiritual needs. . . . The authenticity of the Bible is being very much called into question to-day, and the Alliance emphasizes the full inspiration and authority of the Bible."

Such utterances are only worth recording as marking the fact that not only the uneducated masses, but men of culture are even to-day slaves to the crudest dogmatism in religious matters. But our chief object in calling attention to Mr. Mauro is to make inquiry regarding another of his utterances :

"Higher Criticism is doing the greatest mischief of any movement I can think of now. It is rationalism adapted to corrupt Christianity, and I say that from the standpoint of a converted rationalist. I was a rationalist for twenty-five years."

We never heard of Mr. Mauro until this convention brought him to Toronto, and we do not believe that he has ever been a true or a professed rationalist. His assertion to that effect we believe to be simply the same sort of "gag" we have heard from Methodists and other Protestants—"Oh, at one time I was a rationalist like you, but I've seen the folly of it. I've been through every phase of doubt and even Atheism, but I am wiser now, and have found the truth at last." And so on. People who talk in that way are manifestly wanting in either brains or honesty, or perhaps both. We should like some of our friends to tell us where to place Mr. Mauro.

ANOTHER ANTI-RATIONALIST.

Another bright light of the convention was Rev. Dr. Marsh, who also hails from the land where multi-millionaires and religious fakers do most abound, along with the classes of which these two are the complementaries. He also denounced the Higher Critics:

"If I were to believe in the Higher Criticism I would be an Agnostic. We accept Jesus Christ not only as the Son of God, but God the Son - not merely Divinity, but Deity. He is Very God, and we worship and adore him."

Dr. Marsh does not claim to have ever been a rationalist, and it is clear that he is not one now. He is a D.D., and it seems that when a man reaches that degree of Christian excellence he has no need for the exercise of his reasoning powers. The good Lord has provided for him better even than he has for the vultures of the air or the wolves of the forest, and he becomes entitled to talk in this Torreyesque fashion:

"I believe the crime of the church to-day is gossip. It is of the Devil, and it smells of the sulphur of Hell."

Evidently Dr. Marsh has been to Hell, or how could he be sure that he knows so accurately the smell of its sulphur? And when such a man strongly urges his fellow Christians to "band together to stem the tide of evil" [rationalism], we can afford to laugh at his impotent malevolence, and to bless our stars that the very Bible which is the foundation and justification of all the Christian bigotry and savagery, is also our best guarantee against such irrational bigots being able to band their followers together for any such purpose. The mass of Christians may join together for a time for a special purpose, but they are not likely to give up their hardly-won right of private judgment, and however badly abused that right may have been, while the people possess it and the Bible they are sure to quarrel and fight.

A KICK FROM A "PSYCHIC."

We are sorry that Mr. Beale's stock of patience is exhausted, the more so as, if his theory of a future life should "materialize," he will surely need a full supply of it during the interminable period of his future existence. Unless, indeed, he passes instantaneously from defective humanity to perfect

divinity when he crosses the border that divides us from Summerland. Perhaps, though, the future life will not be eternal life? Whether it is to be so or not, the whole idea seems to us to be both useless and grotesquely nonsensical; and equally so, notwithstanding any alleged evidence in its favor. No such evidence, indeed, worth a moment's consideration, has so far come under our notice.

In regard to Prof. Hyslop's remarks, quoted from his "Borderland," they aptly exemplify the comments we have often made on similar productions. Bad grammar, bad logic, and confused ideas are the most salient features of the productions of the modern mystery-monger, and point directly to a lack of training in the principles of philosophy. Mr. Hyslop's opening phrase is enough to set one's teeth on edge. His idea was doubtless "a period of reaction against," etc., but as it stands it is a gross blunder. There may be "Philistines" such as Prof. Hyslop describes; are there no Philistines among *Psychical Researchers*?

We are rather pleased to hear that civilization is to end in "repeating the experience of Sodom and Gomorrah." It surely has faults enough to deserve even the worst Prof. Hyslop could prophesy for it. But his prophecy does not appeal to us any more strongly than does his future life. He appears to be trying the rôle of Omniscience, and we imagine he has not yet learned enough from his friends in the "beyond" to justify his rashness. It is somewhat re-assuring to learn that, after the fire and brimstone experience, "we" (the new race, we presume) "shall expect sober thinking to begin again." What! the human race to go once more through all those eons of savagery and barbarism, when sober thinking was unenlivened by a solitary joke of Tom Hood or Mark Twain, only to get at last to—what? To learn what the "larger view of the universe for a spiritual life" means? Heaven forefend! What does the "larger view of the universe" mean anyway? Is it "man's larger view of the universe," or the "larger view taken by the universe of man," that is going "for" a spiritual life? We give it up. But we—that is, the future "we"—shall willingly listen to "the advice which experience has always shown us," doubtless, as we do now, though it seems problematical whether we shall follow it any more carefully than we do now. Indeed, if it pretends to show us "the value of the belief which may even

reconcile men to a life of pain and suffering," we must put on the brakes. We don't think any belief can be valuable to man which reconciles him to a life of pain and suffering. Nor do we think experience shows the value of any such belief. Quite the reverse. Experience, in our reading, shows that any belief will reconcile most men to inevitable ills; but it also very clearly shows that belief in a future life has been the means of perpetuating preventible evils, and that serious efforts to study and improve the conditions of human life are the only real means of human amelioration.

THE COMFORT OF BELIEF.

If the minister and the moralist can "soothe situations" in the lives of individuals which a sceptic cannot, it is only because they make assertions which they know to be false or doubtful and promises for which they have no justification. Their "soothing" is mainly a jumble of hypocritical and fantastic words as far as it differs from what might be said by any ordinary sympathizer.

The idea that the Stoic is "independent of nature and his fellows" is a good one. Even Epicurus, when he lived on a dry crust and pure water, depended on Nature; and we never yet heard that he wove his own garments.

The idea that "the finer moral qualities keep the poorer classes from a policy of confiscation" is good. Evidently we are a long way yet from the fate of Sodom and Gomorrah.

If the social and political movements of the present age are "the logical consequence of its Materialism," there must have been some pretty quick work. We should have thought "consequences" would have followed causes. But no. They appear to be twins. Perhaps, like a certain pair of twins, they are twins "only on father's side, not on mother's,"—or the reverse. But if they are "keeping company," we imagine they must be the outcome of preceding causes. In any case, Prof. Hyslop would do us a service if he would devote a line or two to defining the twins a little more distinctly. At present they have the appearance rather of "psychic materializations" than of substantial realities.

Prof. Hyslop is welcome to any comfort he can realize from his belief that there is good evidence for a future life, but it is interesting to find him admitting that that evidence is not yet

strong enough to appeal to "the intellectual classes." We opine not. His last two sentences deserve serious study from psychic and occult investigators. Evidently, their work is only just beginning ; we might say, their ship's plan is only sketched out, and all the real work is yet before the builders. And the Ark must be solidly planked before the élite of humankind will accept the new Noah's hospitality.

TAX EXEMPTIONS IN TORONTO.

The assessment lists recently issued in Toronto show that property valued at nearly \$35,000,000 is exempt from taxation. While a large portion of this is municipal, Provincial or Dominion property, a very large proportion of church property is included in the item, much of it greatly undervalued. The iniquitous effect of this exemption is strikingly shown by some facts cited by a correspondent of the *N. Y. Truth Seeker* :

The Waltham, Mass., city authorities announce that, owing to the estate of the late Mrs. Walker, a total of over \$100,000, having been bequeathed to the Episcopal Church, the tax rate would be increased by \$1.30 per \$1,000. In other words, the Episcopal Church not only secures Mrs. Walker's property, but is permitted by law to tax the property-owners of Waltham to the extent of \$1.30 for every \$1,000 worth of property held by them. Well, it serves them right for being such idiots.

The tax rate of Cambridge, Mass., is \$20.10 per \$1,000, yet the city is so poor that it cannot properly repair its streets. But a few miles away, Brookline has a tax rate of but \$10.80 per \$1,000, and has money to loan. Why the difference? Simply because Harvard University, with assets of \$23,000,000, is exempt from taxation.

Both of these cases are typical of conditions in Toronto. We have about two hundred churches, with schools, clergy houses or nunneries and parsonages attached, many of them costing from \$50,000 up to more than \$1,000,000, all of them practically robbing the taxpayers to support their sectarian institutions. And then we have a gigantic charity school—dubbed a University—where the sons and daughters of well-to-do parents are trained mainly by the expenditure of public funds, but very largely at the expense of the helpless taxpayers of the city. The tax-exemption of church and school properties is one of the most bare-faced iniquities of our day.

The Salvation Army and the Public.

II. THE TEST OF SUCCESS.

THE Salvation Army, compared with other Christian bodies, possesses many essential points in common—more, indeed, than is generally believed. But at the outset one striking difference is observable even by the most casual observer: its confident dependence upon and immense indebtedness to the members of other religious bodies as well as to large sections of the general public who display no disposition whatsoever to join its ranks, or, perhaps, the ranks of any other sect. Salvationist finance, therefore, concerns everybody. If one inquires the grounds upon which the Salvation Army is so generally accorded this exceptionally favorable treatment the answer usually is that the Army ministers to a class of people not successfully touched by other religious bodies, and that—leaving religion practically out of account—it does a large amount of “social” work which serves to distinguish it from other religious bodies. This is, indeed, the claim officially made by the Army itself (“Orders and Regulations for Field Officers,” p. 297; “In Darkest England,” p. 241). The public have, in consequence, come very generally to imagine that the Army as a religious body differs materially from all other religious organizations in its aims, that its work is mainly if not exclusively “social,” and, therefore, that money given to the Army at large is devoted, not to mere religious propaganda, but to the furtherance of objects more practical and more generally approved.

The “social” work of the Army has for many years been so widely advertised in the press and on the platform that it is little wonder if in very many minds the Army should be almost solely identified with such work. General Booth himself appears to be keenly conscious of the fact that it is in his “social” work that the public are disposed to display most practical interest. In the course of his religious motor campaigns of 1904–1907, he repeatedly insisted upon the great public service performed by the Farm Colony, the City Colonies, the Emigration Agency, and the other departments of his “Social” (Darkest England) Scheme. He has frequently complained that this work is not at present adequately supported by the public. He has at the same time thrown out certain proposals of the most ambitious nature with the view of securing a very much larger measure of external financial help in the realization of these “social” ideals. To few people, apparently, does it ever occur to differentiate between the Army’s “social” and its religious activities, or to inquire what proportion of the immense but unknown sums already contributed annually by the public to the Army’s exchequer is devoted to those “social” objects which alone serve to excite special public sympathy with the Army at all. The public are apt to overlook the fact that it is still, first and foremost, a religious body. Its spiritual effort, in fact, appears to cost from twelve to twenty times as much as its “social” effort. The

question of its alleged spiritual success is, therefore, of primary importance to the public.....

Granting, for the moment, that it is the evangelization of the masses in which the public are interested, and for which they are willing to pay, as they have done, many millions in Great Britain alone, how comes it that General Booth has never yet found it advisable to supply the public with the only data which can enable them to test the alleged success of his organization in this, by far its most important, department?.....

If, by way of example, the Presbyterian Church of England be selected, we find that the "Minutes of Synod," published each year, contains congregational tables, *inter alia*, the membership in the current and the preceding year, not only of the body as a whole, but of every one of the 339 congregations which compose it (1904) throughout the country. Thus the growth or decline of the whole body, and of any particular congregation in it, can be seen at a glance. In the case of the Prebyterians, however, there is no public obligation or reason for the compilation and issue of this return. In that of the Salvation Army there are most obvious public reasons why a similar return, at least as detailed, should be made. In view of the Army's constant and ubiquitous financial appeal to the public, and the alleged success of its work of evangelization, it is surely a remarkable fact that in not one of its numerous publications is there any annual record of the number and location of its corps, or congregations, throughout the country, with the number of officers, members and adherents attached to each.

Is there any reason why such a test of the Army's success should not be applied? One of its higher officials, acting on instructions, recently deprecated it on the grounds (1) that the Army is still a young organization, (2) that such a publication would be expensive, and (3) that it is impossible to estimate spiritual work by statistics.

It is true that the Army is only forty-three years of age, but in that short time it has probably obtained from the British public alone at least ten millions of pounds for the promotion of its spiritual work. The cost of printing an extra thirty or forty pages of tables statistically depicting the Army's local progress year by year could hardly swell unduly a printing bill already enormous. The publication might even be found to repay its cost in consequence of the emulation between corps which it might fairly be expected to stimulate, to say nothing of the increased financial aid that might be derived from outside sympathizers thus enabled to assure themselves that their money was bringing forth tangible fruit. As for the plea that it is impossible to test spiritual work by statistics, this happens to be the test ostensibly recognized and imposed by the Salvation Army itself for its own purposes.

In General Booth's "Orders and Regulations for Field Officers" (1904) there is (p. 323) the following definite statement on the subject of numbers as a test of the Army's success :

TO RECORD WHAT IS BEING DONE. "The work of the Army is to secure the Salvation of men, and then to preserve them in the favor of God and train them to fight for the Salvation of their fellows. In order that we may know the extent to which this work is being accomplished, it is necessary to make and keep careful records of the names of all those who may, in any way, be united with the Army. These records are called 'the Rolls.'"

On page 326 there is this further regulation concerning these rolls :

NOT TO BE TAKEN AWAY. "The Rolls are the property of the Army, and must not be taken away from the Corps, except by the authority of the P.C. (provincial commander) or D. O. (divisional officer). Their contents are not to be disclosed to any one but the persons officially concerned."

Why, it is necessary to ask, is this reserve regarding its strength observed by the Army, seeing that publicity is frankly practised for their own sake by other religious bodies which, unlike the Army, owe little or nothing to the public?

The idea, frequently fostered of late by the officials of the Army, that the body acts largely as the recruiting sergeant for other denominations cannot, unfortunately, bear examination. As has just been seen, the work of the Army, is "to secure the salvation of men, and then to preserve them in the favor of God and train them to fight for the salvation of their fellows." Officers are further reminded that "salvation means enlistment into the Army"—being "made soldiers" ("O. and R.," p. 74), and that "the conversion of sinners and their enlistment in the Army" (p. 415) must be their constant object. Here there is no idea of working for the increase of other sects, and no one who knows anything of the constitution of the Salvation Army can deny that it is expressly, and even ingeniously, designed—in a degree unapproached by any other religious body—for the retention within its ranks of every convert that it is capable of making. There must always, of course, be a certain amount of leakage between sects. But on the whole the atmosphere and ritual which suffice to convert a man will, in nine cases out of ten, be more congenial to him for his regular edification than the atmosphere and ritual of those bodies which have failed to convert him. The atmosphere and ritual of the Salvation Army are admittedly very different from those of any other sect ; they are, in fact, deliberately designed to influence the minds and satisfy the spiritual aspirations of the particular class of people for which the Army exists, and for which the other sects, it is asserted, do not. Why, then, should one be expected to look for the Army's converts elsewhere than in its own corps or congregations?

In all ages the organization, the person, and even the spot associated in the sinner's mind with the crowning incident of his conversion have in innumerable instances been the object of the most signal gratitude, devotion, or veneration. Are we to assume that the Salvationist convert more than any other is prone to turn his back upon the divine instrument ("O. and R.," p. 303) of his regeneration, and to commit the ingratitude of diverting his spiritual energies to other organizations which, he must know, are less divine because less effectual (p. 303)?

Those who have never perused General Booth's six hundred odd pages of "Orders and Regulations" can have little idea of the care, minuteness and exhaustiveness with which his system of converting men is elaborated for the guidance of his officers. The peculiar merit of the system is, however, that there is nothing fallible about it :

"Many people think it is all a sort of chance as to whether they will succeed or not. They think they have no more power to bring about the salvation of souls, than they have to produce a thunderstorm, or manufacture an earthquake. This is a mistake. If the F. O. will be at the trouble to qualify himself, and follow the

counsels given in these Orders, he will be as certain to succeed in bringing an abundant harvest of grain into the heavenly garner, as a farmer would be who ploughed and sowed and reaped according to the fixed laws that govern the natural world in raising a good crop of corn.... There are fixed methods of moving men. If the F. O. will read the counsels that follow, he will know how to produce conviction in the hearts of the people round about him, and if he will adopt them, he will be successful in doing so" (pp. 90, 91).

The F.O., in fact, is told that if he does not succeed he must necessarily recognize that it is his own fault, and not that of the system (p. 23). The Army, then, permits no one to doubt its ability to succeed. In order to succeed, however, it must get into contact with the people aimed at. Either they must come to the Army's officers, or the Army's officers must go to them :

"The easiest, quickest, most economical, and most effective method by which the F. O. can reach people is to have them come to him, crowding his Barracks, and sitting before him ready to listen to what he has to say.

"Every effort therefore should be made to draw people to the Barracks. Various methods of advertizing and other attractions are set forth in Chapter II., part xi....

"Nothing succeeds like success. If souls are getting saved night after night, this fact alone will draw people to the p'ace" (p. 93).

Clearly if people are not drawn to the place it can only mean that souls are not getting saved night after night and, consequently that the work of the Army, for some reason or another, is not being accomplished.....

It is curious to note that, within the Army, every provision is designed to increase its numerical strength, and every test of spiritual progress is or was, ostensibly based on numerical strength, and yet that when a similar test is applied from the outside it is declared to be inapplicable to the Army's work. Not only is the numerical test the principal one said to be applied by headquarters, but it is prominently kept before all candidates for officership as the principal factor in determining their promotion.....

How, in view of all these official facts, any officer of the Salvation Army can have the hardihood to declare the test of numerical strength to be inapplicable to the work of the Army is incomprehensible. That General Booth should have been allowed for so many years to retain in his own hands the only valid evidence of his evangelical success, while the public, without whose financial support every one of his corps would fall to pieces to-morrow, remain in ignorance of it, is surely a striking proof of the extreme laxity of thought prevalent throughout the country in regard to the whole work of his extraordinary organization.

(To be continued.)

Maternal Solicitude.

Little Toto—Mamma, may I go out and look at the eclipse of the sun?
Careful Mother—Yes, dear ; but be careful not to go too close.

Race Suicide.

Visitor, to Mamma.—I have some sad news for you, my dear ; your doctor, Mr. Crushbone, died this morning.

Jimmy (one of six).—Then we sha'nt have any more babies, ma, shall we?

Mad Murdock.

THE NEW DISCIPLE ON TELEPATHY.

DEAR SECULAR THOUGHT:—While we know—that is us—that you would spread abroad a faith based on experience in preference to that indicated by those who in the latter days are credited by Paul (né Saul of Tarsus) as saying, “Lo, here is Christ!” and in reference to which he says that there shall be many false prophets and only the elect shall be saved, we sincerely trust that we—and you if you are good—shall be found one of which.

At such a time, when knowledge should be increased—for is not Fred Burry in the flesh—we regret to say that unbelief still raises its rampant head and hurls its shafts of secular doubt at NEW THOUGHT.

Therefore we welcome Weltmer, the apostle of Therapeutic Suggestion, or in the original tongue, Suggestive Therapeutics. Weltmer, Senior and Junior, seem to be a team of good fellows, and say a lot of things that would be good even if the Hindus, Chinese, Japanese, Chaldees, Pyrenees and Maltese hadn't said it all before.

Some may not agree with Weltmer or with us when generalizing, but when we get the reader down to something that is tangible and simple then we “have him,” as Ezekiel would say. Telepathy is Weltmer's strong “holt,” though he sends vibrations just as simply as if he was the main spoke of East Aurora, N.Y., and the hub of the universe. Telepathy is the art of communicating to another human or, in hog's latin, to another hog, your very inmost thoughts, which, on occasion, you cannot do verbally.

I was a sceptic once, but later came to a knowledge of the truth as it is in Weltmer.

Out of a scoffing and frivolous habit of trifling with all sacred things, from Jacob's jollying of old Isaac to the deviltries of David when giving Uriah the Hittite the ha, ha, I had learned to look on all phenomena as something to believe if we could only understand, and something we would have to understand if we could only believe. Telepathy I fully believe in, as the result of experience, and can give the result of tests that would satisfy Sir Oliver Lodge, Crookes, or any of the other students who have tested and seen that Spiritualism is good.

My first “test” occurred when I was in the bonds of ignorance which is iniquity. I was at a meeting where Socialism and other isms were freely discussed, with the usual result. Some one talked Telepathy and I talked

back. Finally words passed that no fair and unprejudiced person could put up with, and we parted with an air of frigidity. Next day I said to a friend : " You heard what I said to that ass last night ; wasn't my reasoning good ? " To which he replied, " Oh, pretty fair ; but do you know the other fellow came to me last night and said, ' You might as well talk to a mule as to Murdock. ' " That was a clear case of telepathy ; we had been thinking the same thought at the same time.

After this, telepathy grew upon me and I soon could communicate any idea to persons afar and of whose existence I wot not till I had sent my subconsciousness out to them in a mental message. I said, " any idea ; " by that I mean that I had no failures, and have no doubt that I would have succeeded with others had I made the attempt.

My first triumph in thought transference came with the first cold snap. Coal was high and, with me, exchequer was low. I purchased some and watched it diminish. I looked with alarm on the shrinking of the puny pile, and at last sent out my message to the Invisible with inaudible anguish : " Will the coal last till Monday ? " and from thirty-seven states, territories and provinces within the frigid zone came back the message : " Will the coal last ? " Some said, " till Tuesday," others, " Wednesday," " Thursday," " Friday," " Saturday," " Sunday," but not one of them ran into the second week ! Was not that a triumph in Telepathy ? One hundred per cent. of the answers correct makes a record that might well make Weltmer wilt with envy. Strange to say, no answers came from Florida or Lower California, and I must conclude that weather, or etheric conditions in the astral areas, govern thought transference.

My second triumph—or was it Weltmer's ?—had a wider significance, as it was not limited by climatic or geographic conditions. I had been promised a cheque from a party who frequently dated these little missives a day ahead. I got it Thursday, dated the following Saturday. When I presented it at the wicket, the ledger man—bald-headed and austere—marked certain cabalistic signs across the face that read : " N. S. F.," and I went home with the furrows marked by failure accentuated on my lofty brow—brow is loftier now than years ago, if you measure from the hair line. My wife said things, but I replied with hope, born of faith and trust :

" Can't we stand the grocer off for a week ? " and within that week 2,857,329 of my Telepathic correspondents had cheered their home circle with the same message.

I have full confidence in the future of Telepathy, and am always ready to give it a lift, but I must bow to my master, and leave the practical application of it to Weltmer.

AGE OF THE EARTH.

—:0:—

BY D. K. TENNEY, MADISON, WIS.

—:0:—

EVER since that ancient species of monkeys, from which the human race is said to have been evolved, began to discard their tails and to devote the energy formerly exercised in wagging them to agitating their brains, it seems to have been the almost unanimous opinion of men that the earth had a beginning and will have an end. The light of modern knowledge, however, seems to me to discredit and overthrow that ancient chimera. It may be conceded that there is some circumstantial evidence favoring the common idea, but there is certainly no conclusive proof. Although the earth has had many rigorous experiences, and will have many more, there is no good reason to suppose that its general substance and form have not always been, and will not always be, the same. The fact that people generally, both the scholars and the simple-minded, adhere to the ancient opinion, is no evidence of its truth. Everybody used to believe that the earth, the sun, the moon, and the stars also, (which includes the entire universe), were created, in six days, a few thousand years ago. If any expressed doubt of this, off went his head! Even to-day, countless millions of people believe that old legend of Genesis to be literally true and that it was inspired by the great Creator himself. Ancient fixed opinions, however foolish, are difficult to eradicate. Every scholar now knows, though many fear to say so, that the old story of the creation, so long held sacred, contains not even an element of truth. It is a visionary relic of barbarian ignorance.

When science began to dawn upon the world a century or two ago, and began to discredit that old "In the Beginning" tale, theological exponents began to modify its construction by increasing the length of the days to a thousand years each. They were sure there was truth lurking somewhere in the old story. The scientists reluctantly accepted that interpretation for a while. They feared the theological giant. Still, all along, they actually seemed to have thought that there must have been a beginning at some time and in some manner. They accordingly entered upon a search for it. Finally, a hundred years ago, or more, the eminent French astronomer, La Place, devised and put forth what is known as the nebular hypothesis. This sought to explain the beginning of things by assuming that the earth and all the other planets, asteroids and satellites were once component parts of the sun; that the sun was then a vast body of intensely heated and attenuated gas, with a diameter of six billion miles or more, having a density of only one-four hundred thousandth that of hydrogen gas, the lightest thing then known to science; that this vastly diffused and attenu-

ated gas was in a globular form and commenced revolving and cooling off on its exterior, casting off from time to time the various planets and other occupants of the solar system, until, at length, the earth was dropped off and several others since our little earth was thus born. All were, at birth, in a molten condition, but kept on whirling and cooling on their surfaces until the earth became ready for the support of vegetable and animal life. This hypothesis of LaPlace, thus briefly stated, though generally accepted by scientists for a long time, and still taught in the schools, and found "In the Books," although quite plausible to many, is based, like that which preceded it, upon the fertile imagination of its inventor. Moses had "all the learning of the Egyptians" and LaPlace probably all that of the French. Both were equally in error in their cosmic speculations! The nebular hypothesis also involved the further idea that the boundless universe was once in an atomic condition, still more heated and attenuated than was the original sun, and that the sun had been formerly cast into its individuality from the periphery of that universal gaseous mass; and that by and by, not only the sun and all its planets, but the entire universe, as well, are destined to freeze up and become incapable of sustaining life. The so-called scientific literature on this subject is both voluminous and appalling. It seems strange that such a preposterous proposition was ever long entertained by candid minds, and well illustrates that the human race, in general, is more enamored by plausible fiction than by demonstrated fact.

The general doctrine of evolution, now so firmly established, relates, so far as we know, to life and growth upon the earth, and perhaps upon the other celestial orbs also. We have no right to assume that evolution was instrumental in producing the universe itself, or anyone of the billions of suns and planets circling within it. Nor have we any right to assume that evolutionary forces brought into existence any of the material embodied in the universe. The universe exists. We know that. Why or wherefore we know nothing. Nor does it help matters to say that some infinite power created all. For in that case, the old question arises, "How was that power created?" It is useless to attempt a solution of the riddle of the universe! We only know that the earth is part of it, always was and always will be!

The brief criticisms of the nebular hypothesis which I have here made, are sustained, in general, by many of our most eminent scientists. Prof. Ball, the great English astronomer, though still clinging to it, says:

"The nebular hypothesis is emphatically a speculation. It cannot be demonstrated by observation, or established by mathematical calculation. Thousands of bodies occupy our solar system and together compose it, as a whole. These have orbits of every sort of eccentricity and direction. They circle around the sun, some backward and others forward."

Prof. Heysinger says :

"It must not be supposed that this great generalization of LaPlace is established, or that the difficulties in its way are not so numerous as to be insuperable."

Prof. T. C. Chamberlain, of the Chicago University, giving abundant reasons for his opinion in a recent publication, asserted the impossibility that the earth could have been formed from a hot gaseous ring ; that the force of gravity could not cause such a ring to form a sphere, and that the present mechanical arrangement of the solar system could not be derived from a spheroidal nebula such as LaPlace assumed. Conclusive reasons, in great number, could be given here, did space permit, to show that the earth did not have its beginning from the sun.

Let us now come a little closer to our grand old earth itself ! How old do we know it to be ? Geology is one of the most reliable of the sciences. It has never found any trace of a beginning. Sir Archibald Geikie, one of the most eminent of English geologists, says :

"In the data with which we are accustomed to deal as comprising geological evidence, there can be found no trace of a beginning. The oldest rocks which have been discovered on any part of the globe have probably been derived from rocks older than themselves."

The crust of the earth varies in thickness from about twenty to fifty miles in depth, depending upon well known circumstances, not here necessary to explain. At the base of this crust is the point where the material, extending to the centre of the earth, becomes extremely heated or potentially molten. This point is called the isogeotherm. Rocks which once occupied that torrid locality and had been metamorphosed by the intense heat, together with the many miles of sedimentary rocks overlying them, have been cast up to the surface by seismic forces, by earthquakes, or by lateral pressure, so that the condition of the entire mass can be easily explored upon and adjacent to numerous mountain peaks and elsewhere. To a geologist their history is almost as plain as a primer. Every one of these rocks, whether metamorphosed or not, contains conclusive fossil evidence of former animal and vegetable life. Every one of them was originally deposited on the earth's surface where flourished the former life, evidences of which are found therein. How long were those many miles of rocks in process of sedimentary accumulation under the seas or lakes, or the surface ? How long a time was required to elevate them to the mountain heights where they now abound ? Nobody knows ! Geologists have speculated a great deal on this subject and have estimated the time required for such geological phenomena all the way from 200,000,000 to 680,000,000 years. Reflect a moment upon the vastness of such periods ! And yet they represent only one series of such deposit and elevation. The

number of similar subsidences and elevations occurring prior to those now visible has been infinite. The material of the earth, below the isogeotherm, is constantly flowing to the surface through volcanoes and hot springs and by the action of earthquakes, at points of least resistance. To supply the place of that cast out, other material settles down by force of gravity. There is a never ceasing movement from the centre to the surface and from the surface to the centre. There is not the remotest evidence that this interchange has not been going on forever or that it will ever cease. If it has required such a vast period of time to produce the rocks in the present crust of the earth, and if all of them were "derived from rocks older than themselves," where is there even a scintilla of evidence that this earth ever had a beginning? There is positively none!

If the earth did not proceed from the sun and have its beginning as a molten mass, why is it, even now, in a potentially molten condition in the interior? This is a pertinent question and easily answered. It is an axiom of science that "mechanical action, either in the form of compression, percussion or friction, develops heat in quantities equivalent to the force converted into it. The electrical current is another source of heat." Prof. Young, an eminent astronomer, tells us "that the same total amount of heat is produced when a body moves against a resistance which brings it to rest gradually as if it had fallen through the same distance freely and been suddenly stopped." Under the guidance of these rules, how easy it becomes to heat the interior of the earth! Think of the tremendous compression upon its centre, caused by gravital attraction from the surface downward; think of the friction among the rocks caused by that compression and by the disturbances occurring almost daily at various points on the globe, by earthquakes and volcanoes and upon the surface by the rapid revolution of the globe upon its axis and in its orbit; think of the enormous currents of electricity known to be constantly interchanging between the earth and the sun, and with all other celestial bodies of proper polarity; think of the constant movement of the crust upon the core and the gradual resistance always arresting that movement; think of the great waves of the seas always pounding upon and resisted by the shores and of the rising and falling of the waters of the great oceans at least six feet or more twice every day; think of the pressure of the winds, cyclones, rains and storms always active upon our globe! Is there not "compression, percussion, friction, electricity and resistance" enough in all these colossal forces to cause a continuous heated centre in our little globe? We do not need to borrow heat from the sun for that purpose! With the known age of the earth, even if it did proceed from the sun originally as a molten mass, if it had no other supply of heat, it would have escaped countless ages ago.

And then, if the earth had a beginning, so had all the other starry tenants

of the sky. Astronomers tell us that there are about 10,000,000,000 celestial bodies within the range of telescopic vision, and, of course, countless billions of others beyond. Some of them are thousands of times larger than the sun. The earth is only 8,000 miles in diameter. We are told by Flammarion, the great French astronomer, that the star Arcturus is 6,960,000,000 miles or more in diameter. How long ago was it that those 10,000,000,000 of stars and planets, and that great star Arcturus had a beginning? Is there any logical reason for supposing that any of them antedated the earth in the sky? Is there any evidence of a beginning anywhere?

Whether the earth is a temporary or a permanent affair is perhaps not important to those now residing upon it. But it seems to be quite important that the public instructors in our schools and colleges, and in multitudinous publications in all forms, cease to instil into the minds of the people, as demonstrated truth, matters concerning which there is no possible evidence.

THOUGHTS OF A THINKER.

—:O:—
BY T. DUGAN, ALBANY, N.Y.

—:O:—
III.

THE FORBIDDEN FRUIT.

THE Christian system is a mode of government established (the priests say) by God, and carried on by men chosen by him, for the purpose of securing the salvation of the souls of those only who believe in his [God's] existence, and the existence of his son Christ, and the Holy Ghost. In other words, a trinity of three Gods in one God, and one God in three Gods, or the three divine persons in one God. Also, in the various other dogmas which his Church might establish on the earth for the guidance of mankind. That all outside of this particular class of believers are to be given over to the Devil, as being disobedient, just as soon as they die; that is, when they breathe their last breath they become the subjects or property of his Satanic Majesty, and remain with him in hell for all eternity.

According to the priests, this condition of affairs was brought about by the first man and first woman eating an apple in disobedience to the commands of this God, in a garden named Eden, about 6,000 years ago. The apple tree upon which the apple grew was made by God himself, and placed in the centre of the garden, in plain view of both Adam and Eve. It was within their reach, and stared them in the face continuously. Here we behold the first temptation set, not by man, but by God himself, the

victim being a mere nobody, who only came into existence from a handful of dust, moulded by the very person who is represented as having created all that exists out of nothing.

It would have been more humane to have left Adam as he originally was—a mere handful of dust—than to put such a temptation before him.

Adam's sin, we are told, involved also all his successors in every generation; and, according to the story, eventually compelled God himself to contrive some plan by which he could show some mercy to those who came into the world after 4,000 years had passed away.

While Adam and Eve were eating the apple, God appears to have been up in heaven, but he came down, and took a walk in the garden, missed Adam, and cried out: "Adam, where art thou?" How do you like such a specimen of "infinity," "omnipresence," "omniscience," "omnipotence?" This is the conception—the idea given us by the Christian church. How do you like it? Can it be denied?

The Protestant idea is identically the same, but to secure salvation is more simple. All you have to do is to "believe on the Lord Jesus Christ and you shall be saved." Protestants also require their adherents to read the Bible; while the original Christians—the Catholics—do not permit it. I believe it is right to read it, for otherwise we would not know what it contains. Therefore, read it as you would any other book, and form your opinions about it. Submit what it states to your reasoning faculties, and draw your own conclusions. You must not take the opinions of those interested in its promulgation—of those who are enjoying a nice living out of it, for they will garble it to suit their own purposes. If you are conversant with the English language, you are as competent to interpret the Bible as are any of those trained gentlemen, even if you do not possess a diploma from one of the factories where they turn out so many of those slippery specimens of humanity termed "Divines," to interpret that barbarous book for you. This book is their only capital, and it is natural for them to bolster up that which enables them to make such an easy living without the soiling of a finger-tip.

We know that self-interest is a powerful factor in influencing the actions of men; consequently, for your own interest accept no story which would be apt to influence you, one way or the other, until you have thoroughly investigated it; and if you find that it is true, and that it would be for your interest to accept it, there will be no doubt, but you will do so without any hesitation.

The Catholic church, knowing what the Bible is, tells you it is not necessary for you to read it, or even to have one in your house. It tells you that, even if the Bible did not exist, the "Church" did, and that is all that is required. It was otherwise in other times, when the church had

full control over the human mind, and none but priests could read. In those days the Church stood up for the Bible, for it held possession of it. So now, when things have changed, it has changed its tune. Its motto now is : the fewer Bibles there are, the better it will be.

If the Church had only known as much, when it held that Council in Nicea over which Constantine held sway in the year 325 of the so-called Christian era, as it does now, we would have a far different Bible from that which they put forth at that time. You would find no Mosaic account of Creation in it, no such stories as are contained in those so-called Gospels of Matthew, Mark, Luke and John. But now it is too late ; they cannot alter it, nor revise it—in fact, they dare not meddle with it. Consequently, their only course is to fight for it as it is, because they must depend upon it and the ignorant multitude to secure the privileges they enjoy.

The Reformers, on the other hand, basing their ideas upon private judgment, recognized the Bible as the fountain from which they drew their inspiration, impressed upon the minds of its adherents the necessity of learning to read, so as to enable them to read it and study it, and in order to accomplish this task, they established schools to which the children of all Protestants flocked to learn to read. So you can perceive that if there had been no Reformers, there would have been no schools upon the face of this planet, and we would be still in the midst of a Dark Age.

It was when schools became universal among Protestants, and particularly since the Public Schools became established, that the Catholic church began to establish schools for itself, in order to counteract or restrict the public schools to those outside of its own influence. And so it stands to the present time in this country.

I will now return to the Garden of Eden story. The story goes, that Adam "came forth" when he was called, and admitted his offence, but placed the blame upon the woman ; and when the woman was charged, she blamed the serpent. But no excuse would answer—they were both condemned. However, before God returned to heaven, he concluded to kill two of the creatures he had created but a few days before, and to skin them, in order to cover the nakedness of Adam and Eve ; and in so doing he became the first butcher and tailor. What he did with the carcasses we are not told. Neither are we told how all the carnivorous animals obtained their food, for they could not eat any other animal, because if they did, there would be no such animal to be saved in Noah's ark when the flood came, for there was but a pair of each produced in the first place.

So you can plainly see that there must be a "screw loose" somewhere about that Mosaic story, unless you assume, as some do, that anything is possible with God. If this were a fact, then Natural Law does not exist. However, those animals must have lived (according to the story) up to the

time of the Flood, for Noah took two of each kind into his Ark ; though where Noah got the meat to feed them while in such a stifling place, with only one little window in it, or how he could attend to the cleaning of such a place for such a long time, is one of those things which can only be explained by the same meaningless formula—nothing is impossible with God.

(To be continued.)

ATOMIC EVOLUTION.

BY C. H. SALLEBY, M.D. (EDIN.) IN "EVOLUTION THE MASTER KEY."

OUR survey of Evolution as witnessed in the inanimate world, and operating for infinite periods before and infinite periods after the development of life in any particular part of the Cosmos, such as our earth, must now be turned from the realm of the telescope to one so minute that the microscope is not only impotent to reveal its secrets, but can never be able to do so, whatever improvements be effected in its mechanism ; for the nature of light precludes the possibility that we shall ever be able to see an atom.

The discovery of evolution among atoms is almost a revolutionary one, defiant of the most cherished and admired dogmas of the chemist.

Evolution as a universal doctrine must, of course, be rejected if we are to accept the conventional teaching of the chemist that matter consists of some seventy-five or eighty varieties of unalterable elementary atoms. If these have existed as such from all eternity or since a supposed creation, "unbroken and unworn," as Clerk Maxwell said, then evolution is a myth or a half-truth. Spencer, of course, could not accept this view, and rejected it in "First Principles," but, unfortunately, he has given us no prophetic discussion of this matter. The reader is aware that radium and radio-activity have demonstrated the action of evolution in this sphere also, "atomic evolution" having become, within the past year or two, a familiar phrase.

But for the first assertion of this now demonstrated truth we must go back a great deal further than Herbert Spencer—back almost to the inception of the atomic theory. It was Empedocles, the most brilliant pupil of Democritus the first atomist, who first asserted a belief in atomic evolution and who correctly described its chief mode of action. Much nonsense is talked about the extraordinary coincidence that Darwin and Wallace should each have expressed, almost simultaneously—though Darwin was really first—the idea which Spencer called the "survival of the fittest." But not only had Spencer already enunciated the same truth of societies, and Hay and Wells of organisms, the latter as far back as 1813, but Empedocles had actually asserted it of atoms themselves more than two

thousand years before. Those atomic forms would survive, he declared, that were most accurately fitted for the conditions, or "adapted to the environment," as Spencer would say. Now, if we turn from the almost-forgotten Greek to the latest work of Mr. Frederic Soddy, who collaborated with Sir William Ramsay in discovering the evolution of helium from radium, we find the survival of the fittest definitely stated as the primary law of atomic evolution—which would have interested Empedocles and Spencer, too. In the light of these facts one reads with amusement that "the synthetic philosophy has seen its best days." With amusement rather than disgust, for perchance the survival of the fittest applies not only to atoms and organisms and stars, but to philosophies as well—which is another way of saying that *magna est veritas, et prævalabit*.

But let us now look more closely at the positive evidence for atomic evolution.

I must not waste space in here describing the spinthariscopes, the clever little instrument invented by Sir William Crookes in order to demonstrate the activity of radium. Go into a dark room with the spinthariscopes and hold it as close as possible to one eye. At once you see a shower of points of light that never ceases, night or day, year in, year out. You are witnessing atomic evolution.

Now the sight which the spinthariscopes affords is really the vindication of the much-abused alchemists who sought to turn the baser metals into gold. They were evolutionists, had they known it. Later generations laughed at them, and said: "Oh, no; you cannot transmute one element into another, for each has its own kind of atom; and the atoms are the unalterable foundation-stones of the universe. They cannot be changed into one another, and so you cannot change lead into gold. Your philosopher's stone is a myth." But this supposed impossible thing is precisely what is happening in the spinthariscopes. Let us consider the facts.

Radium is certainly an "element"—as much so as is gold or lead or any other. Now the atoms of an element have a characteristic weight of their own. If we represent the weight of a hydrogen atom—the lightest of all—by the figure 1, then the radium atom, according to Madame Curie, is 225. It is very heavy indeed. Only two heavier substances are known, thorium (232) and uranium (240); and these two share the remarkable properties of radium. Now if you confine some of this "element" in a glass tube, there will appear therein, after a short time, a minute quantity of a gas which was not there before. It is not gaseous radium, for when it is examined with the spectroscope it shows a spectrum other than that of radium; in fact, its spectrum is quite different from that of any other substance. But it was discovered by Sir William Ramsay that if the spectrum of this mysterious gas—often known as the radium "emanation"

—be examined again after an interval of about four weeks, it has changed into a familiar spectrum easily recognizable as that of the gaseous “element” known as helium. So here is the astonishing fact: that the “element” radium is decomposed and produces another “element,” helium. Now the atomic weight of helium is about 2.2, just about one-one-hundredth part of that of radium, so that each atom, giving the lie to its name, breaks up into about a hundred particles, and when these have had a few weeks in which to settle down, they are recognizable as atoms of helium. Now it is these particles, flung out at a speed nearly comparable to the speed of light, from the specks of radium in the spinthariscopes, that strike the little screen of zinc-sulphide paper, and thereby produce the never-ceasing shower of sparks that are seen in the instrument.

It is of no small interest that, after the completion of the synthetic philosophy, but just before the death of its author, there should have been discovered in radium a substance which proves that the formula of evolution is as applicable to atoms as it is to societies or solar systems. As I have previously taken occasion to point out, the definition of evolution, framed more than forty years before the facts of radium were known, fits those facts as well as if it had been framed to describe them. This applicability to all circumstances, new and old, is the hall-mark of a universal truth and of that alone. The most important revelation of radium the revealer is this of atomic evolution. Not even an atom is immune from the universal law of unceasing change; and the reason why everyone should possess a spinthariscopes is that this simple little instrument demonstrates evolution in process even in the atom, which the distinguished physicist of a generation ago felt himself justified in describing as bearing upon it the stamp of the “manufactured article.” Not manufactured, but evolved.

We must reject, then, the idea of elements. “What is an element?” Sir William Ramsay has lately been asking; and, indeed, it is not now possible to frame any definition worth having. We must not imagine that radio-activity or atomic evolution is confined to radium and its allies. It is probably an attribute of all atoms, though their rate of change varies within incalculable limits. If, indeed, we were compelled to offer some definition of an element—say, radium—as compared with a compound—say, chloride of radium—we might say that a compound is a substance which the chemist can decompose, whereas an element is a substance the decomposition of which he cannot effect, but can observe. But it would be dangerous to say that man cannot hope ever to control atomic evolution. He may learn to do so, and to transmute one “element” into another to suit his own convenience; much as he can breed varieties of dog or pigeon. The practical aspects of the matter are, however, relatively unimportant; its cardinal significance is that atomic evolution has taken

by assault what might reasonably have been supposed to be the most redoubtable stronghold of the creationists. Whether any other remains to them to-day I venture to doubt.

We may be assured, then, that the first lustrum of the twentieth century finds the doctrine of evolution firmly established as applicable to the inorganic world—alike whether we contemplate the Pleiades or the inconceivably minute atoms of what every one but the convinced evolutionist was willing, until the other day, to call “elements.” The task which Spencer was compelled to pass over has been thoroughly well done for him by scientific discoveries which were undreamed of when he enounced the truth of inorganic evolution.

On March 9, 1905, the first Herbert Spencer lecture* was delivered before the University of Oxford by the distinguished Comtist, Mr. Frederic Harrison. In the course of that lecture Mr. Harrison said :

“It was a disaster that Spencer was unable to complete his scheme for the inorganic sciences. His system leaped from first principles and laws of evolution to biology, psychology, and sociology. He did not explain how evolution could be applied to astronomy, physics, and chemistry. To have treated of these sciences systematically would have compelled him, it is probable, to supplement his theory of evolution by other laws.”

Now we have already seen that Spencer *did* indicate the application of the theory of evolution to the inorganic sciences. That he did not do so at length was due to the fact that his object in writing the synthetic philosophy was to reach the principles upon which morality is grounded. With a task estimated at twenty years—really to occupy nearly double that time—before him, he could not spare the time to deal with the relatively unimportant aspects of evolution.

But, curiously enough, Mr. Harrison’s objection was more than met the following evening in a remarkable lecture on “The Structure of the Atom,” delivered by Professor J. J. Thomson, of Cambridge, before the most distinguished audience I have ever seen at the Royal Institution. In that brilliant and memorable lecture Professor Thomson, who is the chief author of a new theory of matter, and whose views were so amusingly misunderstood in Mr. Balfour’s Presidential Address to the British Association at its Cambridge meeting in 1904, gave us a most satisfying account of

*When the company was about to disperse from the hall of the crematorium on the occasion of Spencer’s funeral, a Parsee student, himself an Oxonian, arrested us for a moment in order to announce that he proposed to offer a thousand pounds to this university for the founding of a Spencer lectureship. If the offer was refused, the University of London was to be approached. Oxford, however, doubtless under the pressure of universal opinion, has decided to celebrate in perpetuity the name of him whose ideas flourished during his lifetime.

atomic evolution, so final and complete that I must outline it in concluding the present chapter.

The actual unit of matter, as we have already seen, is not the so-called atom but the electron, which is really a literal atom of negative electricity. Now "like electricities" tend to repel one another, and we must therefore suppose, with Lord Kelvin, that the atom is held together by a core of positive electricity, which is now known as an *ion*. The problem of atomic architecture is so to reconcile the common attraction of the ion for all the electrons, with the mutual repulsion of the electrons themselves, as to produce a stable structure. By the aid of mathematical theory, checked by actual experiment with magnetized needles—to represent electrons—floating freely in water, under the influence of a centrally placed electro-magnet, Professor Thomson has been able to unravel the architecture of the atom. The atoms of the different "elements" vary only in the number and arrangements of their electrons, every electron, wherever observed, being absolutely identical with every other. The electrons are found to be arranged in concentric rings within the atom, and the presence of a certain number of them in each ring is necessary for holding any given number in place outside them. The stability of the atom, therefore, depends on the number and arrangement of the electrons. No contemporary physicist believes that such a thing as an absolutely stable atom exists, though some may undergo no apparent change in millions of years. Thomson's theory clearly explains how atoms of one element by losing their outer ring or rings of electrons, may be transformed into those of another, and it also demonstrates the operation, among atomic species, of the law of natural selection at which Empedocles guessed so many centuries ago. The atoms with which we are now acquainted—some eighty or so in number—are those that have survived of many more which have attempted to gain a place for themselves during countless past æons. Professor Thomson's theory is consistent not only with itself, but also with the facts. It illumines the known electrical characters of the elements, it furnishes a rational explanation of the facts of chemical combinations, and it accords with, and places on a rational basis, the famous periodic law of Mendeleeff, the great chemist of St. Petersburg. It brings with it, therefore, abundant evidence of its truth, evidence which is accumulating every day, and it may be confidently asserted to demonstrate the truth of the doctrine of evolution in regard to the elementary constituents of the material universe.

A noted Scotch Presbyterian minister got wet going to church in the rain. He bewailed his damp condition to a friend, but the friend replied, "Never mind the wet, Doctor, you will be dry enough when you get into the pulpit."

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MONTREAL PIONEER FREETHOUGHT CLUB—ANNUAL MEETING.

The annual meeting of the Montreal Pioneer Freethought Club was held on Sunday afternoon, Dec. 13th, in Liggett's Hall, 642 West St. Catherine Street, the president, Mr. Alexander Chisholm, in the chair.

Mr. B. Marcuse, secretary, read the minutes of the last annual meeting, which were adopted, and the officers for the past year re-elected.

After transaction of the regular business of the club Mr. B. McWayne was called upon to deliver a lecture that had been announced through the press, entitled : "What is Freedom of Thought?"

Many of those present were noted as having been regular attendants at the club lectures when the late Captain R. C. Adams was so powerful an attraction.

Mr. McWayne endeavored to show that the differences in man's estate had arisen in the early stages of his history, various mental differences enabling some men to take advantage of their fellows, thereby securing economic power. Then they had adopted religious beliefs to secure them in their economic supremacy. Mr. McWayne said that freedom of thought should be applied as much to economic conditions as to anything else.

In the discussion that followed an effort seemed to be made to discuss the possibility and scope of work for the club in the future, as well as to discuss the subject matter of the lecturer's address.

Mr. B. Marcuse maintained that the work of the club had done much to make possible such freedom of speech as they had to-day.

Mr. Chisholm commented on the rottenness of municipal management, and thought the city would be better under the control of even the Light, Heat and Power Company; in fact, nothing could be worse than the present municipal mismanagement.

Mr. W. T. Leach, an old member of the Pioneer Freethought Club, followed. He did not have much hope for the club. Members of the Board of Trade, clergymen, and others, were Freethinkers to-day, but they

were too respectable and wise to belong to a Freethought Club. They kept their opinions to themselves.

Mr. Norman Murray said the morality of the Biblical patriarchs was not fit to be held up to-day. He opposed the Bible, and much preferred the morality and teachings of Aristotle and the Pagan teachers.

Mr. Thos. J. Griffiths said he thanked the lecturer for his address because it gave them an opportunity to discuss the possible future of the club. The original work of the Club to secure freedom of thought and expression had, he thought, been accomplished. There were many groups in Montreal with dogmas and panaceas for human ills; could they be brought together for free expression in the Freethought Club? The outlook to him did not look bright.

Mr. Geo. E. Figg, Mr. G. Kerrigan, Mr. Ebenezer Bain and Mr. Adam Anderson continued the discussion.

Mr. Anderson asked the chairman along what lines the club would run should they continue its work?

Mr. Marcuse read a part of the constitution, which showed that almost any subject tending to human advancement might be dealt with.

Before bringing the meeting to a close the president announced that it was probable another meeting would be held shortly. However, as expenses would have to be met, it was considered advisable to hold a Directors' meeting before announcing further public meetings.

A FARTHING RUSHLIGHT FOR MONTREAL.

The proceedings of the synod which met to elect a new bishop for the diocese of Montreal resulted in the placing on the episcopal throne of Mr. Farthing, late rector of Woodstock, Ont., with whom the editor of this journal had some discussion in the public press a few years ago. This discussion ended, as so many others have ended, when the *Toronto World*, which had published Mr. Farthing's attack, refused to insert the editor's reply. Mr. Farthing's most notable contribution to the discussion was his assertion that Secularism only regarded the body of a dead man as a load of manure, and that were he not restrained by his belief in God, his hope of heaven and his fear of hell, he (Mr. Farthing) would be one of the vilest scoundrels and criminals in Canada. We concluded that Mr. Farthing's opinion of himself was fully justified.

The Montreal election seems to have been a repetition of the Toronto election when Mr. Sweatman was made bishop. It being found impossible to elect a clever man belonging to either of the two leading parties, a weak compromise had to be accepted.

Mr. Farthing's first utterance on "temperance" at a meeting of the

Moral and Social Reform Council of Canada, was a typical one. He said he was a total abstainer, but he opposed local option in cities, and also Federal action which would prevent the consumption of liquor in the home. It is, however, satisfactory to know that his speech excited Mr. Shearer, the well-known Lord's Day Alliance bigot, to violent opposition, and led to the shelving of the motion proposed by the latter to obtain legislation to prevent international or inter-provincial trade in intoxicants with local option districts.

THE TORONTO MUNICIPAL ELECTIONS

Are now in full swing, and we hope to see a big turn-over in both the City Council and the Board of Education. The exposures of malfeasance and fraud that have marked the past year prove conclusively that the men to whom the city's affairs have been entrusted during recent years have not exercised any intelligent supervision over the officials managing those affairs, and an occasional robbery has only served to illustrate the fact that the very loosest system has prevailed throughout the whole of the city's financial departments. The Board of Education meetings have been more like a Grafters' Bear Garden than meetings of honest and intelligent educationists. Our advice to the electors is to vote for a set of men who have had nothing to do with city affairs for the last ten years. Send all the old hands home, and trust to luck that out of the new men some few may be intelligent and energetic—and honest. They cannot be worse than their predecessors.

Little Bobby believes in mixing common sense with missionary work. At the missionary meeting, the speaker told of a ship which had just left for Africa with only seven missionaries on board and 7,000 gallons of rum in the hold, both being sent by a Christian nation to the heathen. He called on the congregation to give liberally to help this state of affairs. After the meeting, Bobby's mother was surprised to find he still held his quarter.

"Why, Bobby," she said, "why didn't you give that money to the heathen as we told you?"

"Well, don't you think, maw, we'd better wait until they use that rum up before we send them any more?"

A certain bishop was addressing a Sunday school in the western districts. "And now, children," he said, "let me tell you a very sad fact. In Africa there are 10,000,000 square miles without a single Sunday school for the little children to go to on Sunday. Now what should we save our pennies for? Remember, in all this country in Africa there are no Sunday schools. What shall we do, children? Speak up!" And with one voice the class made answer, "Go to Africa."

Correspondence.

PROF. HYSLOP ON LIFE AFTER DEATH.

Editor SECULAR THOUGHT.

SIR,—As one who neither has patience with the old Theology, nor with the ultra-materialism which you represent, I venture to send you the enclosed extract in the hope that you will give it space in your pages, with such comment as you may see fit to make thereupon. The author was formerly professor of ethics and logic at Columbia University, a writer and investigator of no mean order, and his views as here expressed may be worthy of your attention, and I believe would add to the interest of your publication, which I have been perusing for the past year with varying sentiments of approval and dissent.

Yours sincerely,

Toronto, Dec. 1, 1908.

E. BEALE.

(The concluding paragraph of "The Borderland of Psychological Research.")

We are passing through the reactionary period against the exclusive otherworldliness of the past centuries, and as it has become a mark of intelligence to disbelieve all that the religious ages held sacred, we must expect scientific Philistines to parade their peculiar wisdom as the last word of omniscience. When the materialistic cycle has run its course and civilization has ended in repeating the experience of Sodom and Gomorrah, we shall expect sober thinking to begin again. We shall then learn what the larger view of the universe for a spiritual life means and listen to the advice which experience has always shown us in regard to the value of the belief which may even reconcile man to a life of pain and suffering. The minister and the moralist have to meet situations in the lives of individuals which no skeptic can soothe. Stoicism is a very good thing for the man who has a healthy digestion and all the worldly goods to make him independent of nature and his fellows. But economic success is neither a security for the truth of skepticism nor a substitute for the finer moral qualities which keep the less successful from a policy of confiscation. We shall find as time passes that the social and political movements of the present age are the logical consequence of its materialism, and that the correction of them must come with that larger view of man and his duties, which make sacrifice a virtue as well as an interest. I believe that the evidence for a future life is sufficient to make it the only rational hypothesis to account for the facts, but I do not believe we have reached that amount of scientific proof which is necessary to make the belief general in the minds of the intellectual classes. The duty lies in further investigation, until its perplexities, which are many, have been removed. This is the necessary step in the establishment of a conviction that carries in its flux the destinies of the coming ages in their resurrection from the materialism of all our present life.

JAS. H. HYSLOP.

THE HEREAFTER OF THE "LOWER" ANIMALS.

To deny a life hereafter for a beast,

And affirm it for Humanity,

Shows a lively lack of logic at the least,

And a plenitude of vanity.

All the arguments of man's eternal ghost

Are the ditto for the sewer rat's ;

And though Heav'n may not have drains, 'twill nathless boast

That it won't for that have fewer rats.

Does a paradise for parasites exist

In menageries Celestial ?

Will an entozoic soul itself encyst

In spirit erst terrestrial ?

Will the souls of men and beasts that prowl by night

Lose their inter-animosity ?

Will the spirit of the tape-worm wing its flight

To a heavenly sinuosity ?

If the talents folk exhibit here below

Are continued when they "rise again,"

Will the monkey's soul resume the status quo,

And the birds be catching flies again ?

If the risen souls of men and fleas employ

Their correlative proclivities,

Will they mutually relish and enjoy

Their reciprocal activities ?

—*The Star.*

Justice for All.

The magistrate in Hungary, gorgeous in a magnificent Magyar costume, tries his criminal cases thus. A gigantic gendarme in an immense cocked hat ushers in a prisoner, a plaintiff, and a witness. The accused was charged of stealing the plaintiff's goose.

"Well, sir," said the magistrate to the complainant, "what have you to say ?"

"Please your high mightiness, the prisoner stole my goose."

The magistrate turned to the witness.

"What have you to say ?"

"Please your mightiness, I saw the prisoner steal the goose."

The magistrate then delivered the sentence.

"I give you a fortnight in prison," he said to the accused, "for stealing the goose." To the plaintiff he said, "I give you a fortnight in prison for not looking after your goose," and turning to the witness, "You shall have a fortnight in prison for not minding your own business and poking your nose into other matters."

Bobby had early shown a great interest in anatomy, and always drank in information about the various parts of the body most eagerly. One day he came to his mother in great perplexity and said:

"Mother, I know where my liver is, but where is my bacon ?"

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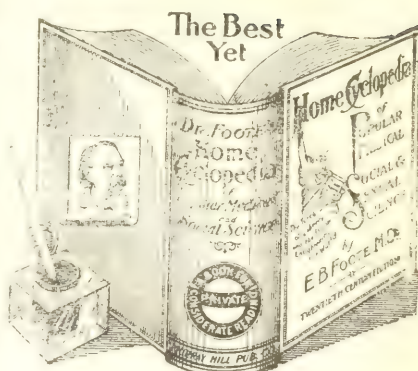
" Oh, yes, I can, Charles ! Heredity is what a man blames his father and mother for, and environment is what he blames his wife and children for !"

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The midnight moon was clear,
The stars shone bright,
When he whom they revere
Was born that night.
The "Virgin's son" was he,
A Roman soldier's too;
Hail, mirth and jollity
The season through!

"Saint Joseph too was by,
To tend the child,"
Not his to ask the *why*,
So all-beguiled.
Were shepherds there, amazed?
Did sages bring
To that poor manger, dazed,
Their offering?

Say, did the angels keep
Melodious praise?
Or did they silent, sleep,
Nor carols raise?
A mother o'er her babe
In gladness bent,
To see his infant face
She was content.

Freethinker.

Yet since that night of fate,
Millions bow down
To worship him as God,
Yield him the crown.
And though but only man,
Of doubtful birth,
His are, the legend ran,
All heaven and earth.

And if he lived and died,
Nor rose again,
Mankind unhelped has sighed
In bitter pain.
No angels sing above
The path men tread,
But woe and want, not love,
Descend instead.

So while we sing anew
This Christmas hymn,
Be ours the distant view,
The prospect dim,
When Love shall rule the earth,
The ages when,
Shall come from *any* Birth
Goodwill to men!

GERALD GREY

The revelations of devout and learned,
Who rose before us and as prophets burned,
Are all but stories, which, awoke from sleep,
They told their comrades and to sleep returned.

And that inverted bowl they call the sky,
Whereunder, crawling, coop'd, we live and die:
Lift not your hands to it for help, for it
As impotently moves as you and I.

And fear not lest existence, closing your
Account and mine, should know the like no more.
The Eternal Saki from that bowl has poured
Millions of bubbles like us, and will pour.

The moving finger writes, and, having writ,
Moves on; nor all your piety nor wit
Shall lure it back to cancel half a line,
Nor all your tears wash out a line of it.

—Omar Khayyam.

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